The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 53.—WHOLE NUMBER 1145.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, FEBRUARY 26, 1853. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church,	At 9 A. M. and 3 P. M	
St Luke's Church,	7 "	" 5 "
Church of the Annunciation,	9	4
Church of the Holy Communion	8 "	" 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.

Emmanuel Church,	8½ A. M.	
Church of the Nativity,	9	
Church of the Transfiguration, ½ to	9 A. M.	6 P. M.
St Luke's Church, Brooklyn,	8½ A. M.	

On Festivals and Fasts, a *Second* Service at 5 P. M.

Grace Church Brooklyn Heights,	9 "	5 "
On Fridays, Evening Prayer with Lecture at	8 "	

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for February.

27 Third Sunday in Lent.

MARCH.

6 Fourth Sunday in Lent.
13 Fifth Sunday in Lent.
20 Sixth Sunday in Lent: Sunday next before Easter.
21 Monday before Easter.
22 Tuesday before Easter.
23 Wednesday before Easter.
24 Thursday before Easter.
25 Good Friday. [Proper Psalms instead of the Psalms for the Day.]
The Annunciation of the Blessed Virgin Mary.
26 Easter Even.
27 EASTER DAY. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]
28 Monday in Easter Week.
29 Tuesday in Easter Week.

Poetry.

For the Churchman.

PRAYER.

BY GEORGE ALEX. CROOKE, A.M.

Almighty Father! Fountain of all good!
The waves of destiny around me roll;
Enable me to stem the adverse flood,
And reach, sustained by Thee, whatever goal
Thy wisdom may appoint: so keep my soul
That life or death—that darkness or the grave
May never dim its brightness, nor control
Its burning love for Thee; but save, Lord! save
Thy sinking servant struggling with each adverse wave.

But, Lord! Thou knowest best what's good for me;
In Thy omniscience, Father! mercy show,
Pardon and grant that my infirmity
May never prompt the wish which brings but woe:
Mild christian graces, Gracious Lord! bestow,
And fill my heart with universal love,
That, like a fertile stream, my life may flow
In ever lengthening circlets, which may prove
Of use to man, and make me meet for realms above.

Thou Three-in-One, eternal, infinite,
All mercy, goodness self, all-knowing, wise!
Drive from my darkened soul the shades of night,
And fit me, not for earth, but for the skies,
For what is of the earth is earthy—dies
Ere man can clasp it in his fond embrace:
O make me patient of Thy will, with eyes
That ever upward turn to that bright place
Where saints, with Christ, are found, who've run their earthly race.

THE GENIUS OF ROMANISM.

Some weeks ago we made an extract of considerable length, setting forth what may be termed the Genius of Sectarianism, from an Article in the *Church Review*, entitled "Religion for the Republic." At the same time we partly promised another portion of the same Article, setting forth in like manner the] Genius of Romanism. We have no fears that our readers will regret the fulfilment of that promise. Here it is:

The next and at first sight the antagonist element of our future religious condition, is Popery. We believe its antagonism to be only apparent; for it exists only as another form of enthusiasm, and operates as an ignorant and intolerant sect. Its advantages and possible achievements we wish to represent as they are, but we believe them greatly overestimated. It has made so much noise of late, and taken so many new airs on itself, that it has excited much alarm, which, in a *national* point of view, is gratuitous. It has increased upon us by immigration, but by the same process it has lost to itself a million of subjects. Its great disadvantage at the outset, over and above that of its essential falsity, imposture, and absurdity, is the utter incompatibility of American institutions, habits, and feelings, with its whole spirit and character. It is impossible to make genuine Americans its zealous members or consistent subjects. Even the Americanised Irish wax fat and kick at the pastoral cuffs and cudgelings of their ghostly fathers. And yet it has power, and several great advantages over popular Protestantism. These advantages consist chiefly in its pliability, unscrupulousness, hypocrisy, and above all in its organization.

To consider these in a reserved order: it must be remarked that as, in this last particular, it meets the radical misery of disorganized Sectarianism, it will always give it battle with the advantages of disciplined troops against militia. In fact, it will take many captives, by virtue of this element of strength. Many Protestants are becoming morbidly sensitive as to their disorders and distractions, and as the subjects of a fanatical reaction they are the natural prey of Jesuitism, and might be handcuffed and taken prisoners on a much larger scale, if Romanism had but the means of extending its operations sufficiently in this direction. Then, as many nominal churchmen are but popular religionists, using a prayer-book; and as some of our converts are but refugees from Puritanism, who have entered the Church on utterly false grounds and under the impulse of their feelings, rather than by the sure conduct of the Church's voice and teaching, we must expect to surrender occasional victims from our own ranks. Popery will make many acquisitions among a certain class of Americans, male and female. Persons of strong religious sentiment, excitable disposition, feeble imaginative turn of mind, or eccentric powers of judgment, and loose education—are utterly incapable of withstanding its attractions and aggressions, especially when its apparent unity is presented as a conclusive note of verity, and urged against the divisions of Sectarianism as the end of controversy. "Dum vitant stulti vitia, in contraria currunt." We must not be surprised at such conversions; we must calculate for them, and consider them, like other forms of lunacy, as incidental to poor human nature. But the organic character of Popery gives it *mechanical* advantages as well as moral power. It can adopt a line of policy; marshal its forces; plan and execute a campaign; and retire to plot another, with astonishing rapidity and success. In this respect it is to popular religion a most destructive foe; and to us Anglo-Catholics it presents a superior kind of tactics, which we must learn not to despise, although our real strength is, like that of the British at Waterloo, to peril nothing by manœuvre, but to stand firm, and wait our time. We occupy an impregnable position, and have only to trust God, and stand our ground.

When we speak of the advantage which it possesses in its *hypocrisy*, we recognize an instrumentality, which of course we abhor, and the exclusive possession of which we are content to leave to Romanism. When truth contends with error it suffers greatly from its inability to fight in ambush, or under a visor. Romanism, however, can wear any mask, and display any flag. We now allude to the utterly false views which she authorizes and teaches as genuine Romanism, order to "overthrow the faith of some." To one she proposes the theory of development as the true ground of assent to her doctrine; to another she asserts the theory of esoteric dogma in the primitive Church; and with a third she claims Antiquity as absolutely identical with Tridentinism. Openly, Popery is preached as mere Gallicanism; privately it is enforced as Ultramontanism. To inquirers—every dogma of Pius IV is smoothed down to the barest truism; while their practical operation is palliated, denied, dispensed with, or, in any event, removed from the way. *Speaking lies in hypocrisy!* The Romanists have this sort of tactics to themselves. We know no other sect whose teachers are habitually unwilling to avow their real doctrines. Millerites, Rappers, Mormons—even these may be sincere; but we never yet met a Romish emissary in America, who did not seem to lie upon principle.

By its *unscrupulousness*, however, we mean still another characteristic of its perfidy; its willingness to adopt the basest artifice, and to descend to the most petty intrigue, to accomplish its ends. What is called *the nursing of the faith* is still a recognized engine of Romish warfare The Jesuits are the sappers and miners to whom its operatian is chiefly entrusted, and they are invisible, though their name is Legion. We shall have them among us in every variety, from the grade of dancing-masters, up to that of professors of Puritan Colleges, and priests of the Anglo-American Church. Secret converts will also be left among churchmen, to do us the more fatal injury. We may as well be on our guard against these machinations, and be ready to defend ourselves as best we may against snakes in the grass, for their subtility is incredible, and their perseverance not less systematic. All is under-ground, till the superstructure caves in.

The *pliability* of Romanism is the element on which it depends, in order to conceal its real hostility to the Constitution and laws of our country, and all the habits of our people. *Factus sum Judæis tanquam Judæus, ut Judæos lucrarer*—this is its epistle and gospel; but not without note and comment, in the Liguorian spirit of lying for the honor of the Virgin! Accordingly, we find Romanism in America cordially Democratic, and at the same time ardently in love with Austria and Louis Napoleon It blows hot, and it blows cold. It avows its intention to persecute, and loudly proclaims its admiration of our free and equal laws. It will have prayers in Latin only, and it will have them in English too. It will ridicule Methodism, and adopt camp-meetings and revivals. It will preach in gold and scarlet, and preach in shirt-sleeves; it will walk in purple and fine linen, and go about barefoot and filthy; it will neglect its own poor, and ostentatiously take care of the poor which others neglect; it will whine about its sufferings and losses, and bellow its successes; it will pretend poverty and paucity, and parade its numbers and its riches; it will deprecate political action, and form a Popish party to hold the balance of power; it will claim our Constitution as its own work, and denounce Republicanism as an invention of the Devil; it will even assert its authorship of Magna Charta, and yet defend the infallibility of the Pope who denounced it as soon as it was framed. "The weapons of our warfare are not carnal," said St. Paul; but Popery reverses the principle in all it says, or does, or contrives.

Such is the character of the most active, enterprising, and determined religious body among us; of the only one that boldly asserts its power and purpose of taking the whole land into possession by storm; and of the only one that offers any formidable obstacle to the progress of genuine Catholicity in America. There is such a foundation of truth to its whole superstructure of falsehood, that it does us injury in two ways: for some, who accept the one, are imposed upon to admit the other; while many detecting the imposture of the latter, infer that the former is equally unscriptural and false. As we have admitted that Sectarianism accomplishes some good, however, so we are honestly of opinion, that as even a corrupt religion is better than none at all, so Romanism answers a purpose, in restraining, for decency's sake, the violence and outrage which might otherwise be apprehended from the sort of Christians with which it is filling our highways and hedges. And who knows but another generation of American Papists may be sufficiently elevated and enlightened to insist upon reform? There is, happily, a body of old-fashioned Roman Catholics among us, belonging to the refined and dignified school of Lingard and Eustace, or that of the Gallicans, who, although shamefully maltreated in their own communion, are entitled to universal respect. It is not beyond the range of possibility, that the Papists are now filling up waste-places, and building Churches, into which the spirit of Reformation may enter in the next century; to the glory of God, and the final reunion of Catholic Christians.

Yet we are bound to face the less pleasing possibility of the triumph of Romanism, and of the surrender to its fatal embraces of the rich future of our Republic. We have indeed asserted its irreconcilable antagonism to all our institutions; but there can be no doubt that Romanism coolly calculates upon changing and destroying them. To reduce us to the condition of Italy, Switzerland, or Ireland, would be the blessed consummation to which all its machinations tend. But are there any elements among us, upon which it can hope to work, to weaken the love of liberty, and to corrupt the attachment of our people to the political institutions of their ancestry? We must argue, again, from the past; and if we see faction growing strong in the Republic, while wealth and luxury are increasing, we may have reason to fear that we are not absolutely beyond the danger of splitting upon the same rocks which have been fatal to Republics before. Now, there is one class of our people among whom we should not be surprised to see Romanism making headway. Our cities are beginning to swarm with the *nouveaux riches*—a vulgar bloated *bourgeoisie*, who long to be aristocracts, and are the most fanatical pretenders to fashion, affecting whatever is foreign and fantastical. Now these are the very material for Papists; and we are sure that numbers of such people are already distributed through society as decoy-ducks, though happily few of them are recognized in circles in which it is esteemed peculiarly desirable to move. These, however, will recommend Romanism as a convenient apology for being of no religion at all, and as furnishing a secure retreat from the society of old and less prosperous acquaintances; and such insinuations will be of no little weight with vulgar and purse-proud families, returning from Europe with French airs and fashions, and more anxious to keep a coach, than a conscience.

Here then is a wide field for Popery in America; and among worldly wealthy infidels, whose wives and daughters must be something, after discarding Swedenborgianism, and other pitiable delusions, we should be far from surprised to find Romanism the fashionable thing, from Boston to Cincinnati, and so to San Francisco. Will it take any deeper hold, or spread any further? Let us again consult facts. In Europe, if there be any sincere Papists, they are to be found among the peasantry; the upper classes in Germany, Italy, and France, though nominally Papists, are simply unbelievers. In Italy, they are forced to conform outwardly, but they abhor alike the Church and the Gospel. In cities, this sentiment extends to the lower classes. Whether by force or persuasion, Rome fails to impose herself upon intelligence and reflection. When we come to men in masses, hereditary slavishness and rustic ignorance are its only dupes. So it is in free-thinking France; so it is in lock-jawed Naples. Such is the state of Romanism in Europe, and we can furnish the proof from Romish witnesses, if any shall be so hardy as to contradict us. Now, if Romanism can do no better for herself, where she has every advantage and opportunity in her favor, how can she succeed among us? We have no such thing as a peasantry; and even an imported peasantry soon rise to the rank of citizens, and "sovereign people." Our rural classes will be the very last to reduce themselves to the slavery of Rome, with its endless annoyances and silly impositions. We shall not soon see among us the Romanism of La Vendee; and the only Popery that can ever be popular in our great cities is the Popery of Paris—the Popery of shows, fetes, and carnivals—the Popery not of superstition, but of Infidelity. Thus then the apparent contrarieties of Popery and popular Religionism coincide in one result; both threaten the Republic with ultimate unbelief: and it depends upon the comparative force of the former, and *vis inertiæ* of the latter—unless Truth shall be mercifully interposed between them—whether that unbelief shall be the sturdy, stubborn, and earnest infidelity of the German, or the frivolous baptized infidelity of France.

Here it is then that our own dear Church comes into view to decide the conflict, we humbly trust, in a more favorable issue, and to avert the painful omens which at present give us reasonable anxiety for the national faith and morals. Feeble as she is, and encompassed with enemies, yet by the grace of God here she is; dear to our hearts as the witness of the Apostolic Faith, and the only witness that presents it to our countrymen whole and undefiled. We love her for her simple primitive Orthodoxy; and for her constancy in defending the Faith against the Papists, and the Sacraments against the Sects. Reverend and majestic—we glory in the steady consciousness of truth and worth, with which she bears the scoffs that assail her on either hand, knowing that whatever Popery may boast of Antiquity, or Sectarianism of purity, hers is the genuine age and orthodoxy of Nicæa, while the pretenders date from Trent or from Geneva. How harmlessly the fables that impose upon the superficial affect her sublime composure! There is her Creed, and there her open Bible; she presents them both as one having authority; and rebukes, as she alone can do, alike the impious Rationalism that throws away the Testimony of the Church, and the spurious Catholicity that shrinks from the Law of the Scriptures.

How sweet the cherished hope that this pure Church of our Anglo-Saxon fathers is destined in spite of all opposition to impress herself on the national mind and conscience, and to avert the possibility of our degenerating from our natural position among nations, as a larger and better England, into the sad counterpart of France or Germany! It was Nicene christianity which originated the idea of constitutional freedom and orderly liberty among mankind; and which, by the relations it maintained between the clergy and the people, realized at once the democratic dream of human brotherhood, and the philosophical theory of subordination and authority. How harmonious with our Constitution, and how admirably sanctifying and conservative of its noblest characteristics, would be the diffusion among us of that happy, free, and vital, yet orderly and organic christianity, which withstood the persecutions of three centuries, and gathered into one holy spiritual kingdom the divers kindreds and people of Asia, Africa, and Europe. Shunning the alliance and patronage of the State, from which its first corruptions were bred, and which it must never suffer to disfigure it again, such a Church would knit together our East and West and North and South, and present to christendom the genuine ideal of the Church of a nation. A common Liturgy in the common tongue would bind together our whole people as one family, and give to the education of our children, in the ardent love of liberty, the moderating balance and conservative check of those sublime morals and that decorous civilization with which the Religion of the Gospel can alone impress the souls and faculties of redeemed men.

The Communion of Saints.—To excite you to join diligently and with reverence in the service of the Common Prayer, I need only guide your attention to the sublime extent of the application of its social character. It is not only in this house in which you assemble that in all its parts it is *socially* performed; the *same* prayers and praises in the *same* words are offered, perhaps at the *same* time, with the same faith, by ten thousand tongues to the same God and Father of all. From all parts of the globe the Amen resounds, which you here utter; and the Doxology is raised, in which you are here called to bear a part. It is not in this age only, in which you live, that this service conveys the devotions of Christians to heaven: in some of its ejaculations the first disciples breathed their praise and their wishes to the Most High. Its collects have, many of them for many hundred years, been the vehicle of the public devotions of the Church, and upon some of its apostrophes has the last breath of distinguished martyrs trembled, whose piety during their lives was refreshed with its hymns and its psalms. It is not under the Gospel dispensation alone that some parts of this service have been used to express the common devotions of the faithful; there are hymns in it which were sung by saints, under the Mosaic dispensation; and in the use of the psalms particularly, the Church of the New Testament is found in society with the Church of the Old; for in these sacred compositions not the emotions of David's heart only were vented, but much of the worship of God's ancient people did consist. It is not in the Church militant upon earth only that this service in some of its parts is used; we have borrowed from the Church *triumphant* in heaven their gratulatory anthems and their perpetual hymns, and have reason to believe that their voices are in concert with ours, when we sing the song of the redeemed.

How sublime in this view of the communion and fellowship of the Church, under the Mosaic and Christian dispensations, in different ages and distant nations, on earth and in heaven, in the use of some part or other of that holy Liturgy, which it is our distinguished felicity to have received from our fathers! Who would not wish in the temple to bear on his lips the psalms and prayers in which the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs, have uttered their devotions to God? How dead must he be to the finest associations which can effect the mind, who is not animated to a devout and fervent performance of his part of the service of the sanctuary by the consideration, that upon this same censer which the Church holds out to him, incense hath been put by those hands which are now extended before the throne of the Almighty, and that, as its smoke ascended, those eyes were lifted up to heaven which are now fixed on the visible glory of God and the Lamb.—*Bishop Dehon.*

THE JUBILEE CELEBRATION.

On the 18th of June, 1852, a meeting was held at Pall-Mall, London, for the purpose of welcoming the American Bishops. The subjoined passages are among the things spoken on that occasion. They are taken from the Appendix to Bishop De Lancey's Report of the mission to the Jubilee.

From the Bishop of London's Speech.—I look on this as a meeting of the representatives of the different Churches. We have representative Prelates here from America, from Scotland, from our Colonies, and from our Church at home; and our meeting together is a token and a pledge of that substantial unity which exists in the Reformed Church throughout the world. It is to that unity—which, although not evinced by a perfect similarity of action, is always to be seen in their invariable unity of design and purpose—that we must look, under God's blessing, for success against the enemies the Church has to encounter—against fanaticism and Puritanism on the one hand, and Popery and superstition on the other. I am delighted to see amongst us a living proof that the Church of Christ may subsist and flourish, although not possessing the extrinsic advantages derived from a civil establishment. I do not undervalue the advantages we in this country enjoy—I am not willing to relinquish them. Looking at the present state of society, I feel that if we were to relinquish them, we should be guilty of treachery to Him who has intrusted them to us, to carry out more effectually His great designs in the Gospel. At the same time, it is encouraging to know, that the Church of Christ can subsist in its integrity, its efficiency, and its purity, although stripped of all such accessory advantages. To the unity of the Reformed Church, the eyes of the world are more than ever directed. The Christians of Europe—I mean those not enthralled in the bondage of Papal superstition or of infidel tendencies—look to the Reformed Church of England as the stronghold of true religion; and when they see that Church recognized, supported, and encouraged by her sister Church of America, they will feel that there is a bond of unity between them, so assured and indissoluble, that they will not fear the arts and attempts of the great adversary, who strives, in spite of the promises of the Lord of his presence with his Church to the end of time, to displace her from the rock of truth on which she is built. Indeed, we see the Church now, on every side, erecting fresh bulwarks, and sending forth offsets, which are springing up under the Divine blessing, and bringing forth fruits a hundred-fold—even the fruits of truth, unity, and social order. We, therefore, feel greatly encouraged by your presence, and flatter ourselves that the Church of England is not, as it has been represented by many, in a state of decadence and inefficiency. You will see many symptoms of the blessing of God resting upon our labors. Churches, schools, and institutions of charity and piety, multiply around us year after year; and Christian liberality, far from being wearied with past exertions, is now laboring on a broader basis, and with increased munificence; so that I believe I may say, humbly, yet confidently, that the blessing of God is now resting on our efforts. We shall be encouraged to persevere from your presence, and what you have told us of the labors of your Churches; and you will carry back to the sister Church of America an assurance of our affection and respect, and the anxiety with which we watch her movements on the other side of the vast Atlantic. And as you have told us that nothing happens here to the Reformed Church which does not beat through all the pulses of the sister Church in your extensive country, so I can assure you that nothing happens in your branch of the Reformed Church which is not deeply felt here.

From Bishop De Lancey's Speech.—The Right Reverend Prelate then made some statements with respect to the Church's controversy with the Presbyterians. A Presbyterian Clergyman called upon him one day, to inquire how he might gain admission into the Church. He said that, having to preach a sermon on the Ordination of a Deacon, he found, on studying the Bible, that there was no such order to be found there—a Presbyterian Deacon being a Laymen, and different altogether from the Diaconate of the English Church. This Presbyterian Minister said, however, that he had only looked at the question as a matter of expediency, and not as a matter of conscience; and he, (the Bishop,) therefore, declined to ordain him. This minister stated that he knew many Presbyterian ministers who would be glad to come into the Church were it not for the six months' probation required, and the sort of reflection it would cast on their previous ministrations. Like the man he had mentioned, they did not take up the question as a matter of conscience. Some years after, he met his friend again, and he addressed him with—"Bishop, my heart is in the Church yet!" But he did not allow his heart and his conscience to act together, and so he remained outside. Having mentioned the case of a Presbyterian Clergyman, his Deacons, and many of his congregation, who had allowed their consciences fair play, and who had really joined the Church, the inference he drew from this class of facts was, that there was an obligation lying upon all of them to engage more hearty in the work of Missions, and he trusted that all present, whether Clergy or Laymen, would more zealously, actively, laboriously, and munificently pursue this great work.

From Bishop Wainwright's Speech.—Dr. Wainwright, a Clergyman of New York, explained the circumstances under which he, a humble Presbyter, was present at the meeting. It appeared that the Bishops of America were to have assembled on the 24th of June, for the trial of the Bishop of New Jersey, and in the belief that the Prelates would be thus precluded from coming, the address of the American Church was confided to him. The Bishop of Michigan, however, was most anxious to attend the Jubilee, and told him that if he could only be present at that glorious service in Westminster Abbey, he would without a murmur return to Liverpool the same night by rail, and re-embark for America. The Right Reverend Prelate could not rest satisfied, and having traveled 1,000 miles for the purpose, accomplished the postponement of the trial until October. The two Prelates were thus enabled to represent the American Church at this Jubilee. Having mentioned the Bishop of New Jersey, he would just say that he believed him to be entirely innocent of the charges brought against him, and that his character would be more glorious and bright after his trial than it was before. He must also say a word in reference to Bishop White, whom Sir R. Inglis had spoken of as the first Bishop of the American Church. He (Dr. Wainwright) saw in Westminster Abbey Bishops of Scotland—and while across the Atlantic they loved and venerated the memory of that excellent man. Bishop White; yet, they could not but remember that their first Bishops came from the Episcopal Church of Scotland. When it appeared quite hopeless as far as England was concerned, they obtained the Episcopate from Scotland. Their next three Bishops were consecrated at Lambeth, and they, with the Bishops of Scotland, "took sweet counsel together," and determined that there should be but one Church, and a junction was effected. Here was a Catholic principle carried out—and there was in Westminster Abbey the other day a glorious exemplification of Catholic principle. There were the Bishops of England, of Scotland, of the English Colonies, and of America; and, for the first time, the Reformed Church realized in some degree Catholicity of representation, as well as Catholicity of mission.

Communications.

For the Churchman.

THE CASE OF BISHOP IVES.

The submission of this prelate to the authority of the Pope is of course the subject of much remark in the religious newspapers. The Romanist rejoices over it as another proof of the power of the Roman Catholic faith; the Presbyterian points to it as an indication of the tendency of High Church, or of Tractarian principles; while the Episcopalian tries to neutralize the effect of the fact, by adducing proofs of mental aberration in times past and insinuations of dishonesty in his relations to his diocese. Thus is the event made the staple of controversy on all hands. Disavowing any such purpose and deeply regretting the occurrence, I think it may furnish materials for profitable reflection, on the general subject of conversions to Rome.

I will begin with saying that I do not believe it is justifiable in point of charity to charge Bishop Ives with dishonesty nor fair in point of reasou to dwell upon his "mental aberrations" as explaining the result. Mental aberration will not explain similar changes in other men, of equal and superior intellectual abilities to Bishop Ives. As to dishonesty, it is very plain from his letter of 22d of December, that although unsettled in respect to his position, he has never until now felt prepared to take the final step. It is not at all unlikely that the distractions of mind incident to such an unsettled state of his judgment, combining with (and perhaps causing,) physical disease, have occasioned mental aberration, and given rise to inconsistencies and even palpable self contradictions. No one, who has not had a similar trial to pass through, can conceive the distress that is caused by the thought of renouncing and separating from the religious associations of a life-time. It is enough to unsettle one's brain. Doubts of the validity of one's position and office enter into his mind. The result to which they tend is one which he cannot contemplate without the greatest revulsion of feeling. He puts them aside, but they come up again. He strives to harmonize his position with the convictions he has attained. He endeavors to ingraft upon the system to which he is attached, the principles of that to which he is attracted. He would willingly lie down and die to be rid of the necessity of deciding this question. His constant effort is to avoid dishonoring the religious body to which he belongs by withdrawing from it and disowning its authority. It is very hard after enduring such trials of mind for months and years to be charged with dishonesty. It may be indeed that some of those who have been accustomed to look up to such an one as a spiritual guide should fall into his ways of thinking; but it does not follow hence that he was acting deceitfully. He could not wish to lead them where he did not mean to go himself. It seems to me therefore, I may be allowed to say, very *bad taste* to say the least, to charge Bishop Ives with deceitfulness, or to lay his change to the door of mental derangement. At the time of Dr. Forbes's conversion, the same course was pursued. Insinuations were frequent of *Jesuitism*. There may have been ground for them, but I confess I thought his conduct was perfectly natural, as that of a man who was hesitating—not prepared to suspend his functions where he was, nor to take the step of transferring his allegiance. Nothing is gained by such insinuations in respect to argument and much is lost in respect of charity. *Haud ignarus mali, miseris succurrere disco.*

But the question of conversions to Romanism is revived by this occurrence. People will ask how has it happened, that so many of a certain way of thinking have become Romanists? In the minds of the most of our people, perhaps, the fact is established, of a *tendency* in Oxfordism to Rome. What ground is there for truth in this impression, and how may we be assured that this tendency is not operating in the children and congregations, even when its fruit does not appear in the clergyman? No superficial answer will satisfy this inquiry. No reference to particular causes in this or that or the other individual. The matter needs to be probed and the case of Bishop Ives presents an occasion for the inquiry.

I believe that the prominent conversions to Romanism may be referred to the operation of two principles—the one a false one; the other a true one, but perverted by its alliance with the false.

The false principle is the *legal spirit* which is distinctive and characteristic of the Romish Church. In her, Christianity exists and is manifested, not in the spirit, but in the letter. Everything is done by *law*. The form does not proceed from the life as its exponent, but shapes and fashions the life. Faith is not the working of the *spirit* upon the truth, it is the submission of the intellect to an infallible guide. The mystery of the Body and Blood of Christ is stripped of mystery by being brought into a logical form; and is believed not by spiritual faith, but by assent to a dogma. The whole system of human merit and penance is another result of the legal spirit, which rules in that Church. Her asceticism and multiplication of mediators arise from the same principle. It acts alike in the good and the bad, in the devout and the worldly minded of her communion. I do not believe that any one not educated a Romanist ever became one, until his or her mind had become thoroughly imbued with this spirit of *legality*. It may be admitted by one who speaks of them in no unfriendly tone, that there was a considerable infusion of this spirit in some of the Oxford Tracts and other writings of that school; enough to furnish ground for the suspicion and the charge of a Romeward tendency. I think it is seen very much in Newman's and Manning's sermons. It was more apparent in Dr. Pusey's earlier, than it is in his later writings, and I believe that as a general thing the Catholic party in the Anglican Church have been very much delivered from it. The first and great attraction toward the Roman Catholic Church, is *sympathy with her pervading life.*

But there may be the Romish Spirit without actual defection to Rome, in cases where no causes exist to carry on this principle to its full results, and therefore it needs to come into contact with another principle, in order to its complete development. This principle I believe to be the true one of Catholicity, or Catholic Unity, in contradistinction from that of ecclesiastical independence, whether congregational, diocesan, or national. The principle I mean which has been so well exhibited in the articles on the "Church is no Confederation." This principle may be held without any danger of Romanism, so long as the mind is free from the pervading influence of the Romish Spirit. In this state the presence and active power of a true spiritual Faith, will create a revulsion against the manifest corruptions in faith and practice in the Roman Church, which will counteract all the apparent force of the logic which would drive one to the Papacy. But if the mind be pervaded by the legal spirit of Rome, it admits the force of the remorseless and unspiritual logic which sets forth the Pope as the infallible head and communion with him as essential to membership in the Body of Christ. There is a strong affinity between the legal spirit and the intellect, and when they are brought into co-operation they override all the moral objections, which with Catholic-minded Anglicans are the greatest obstacles to union with Rome.

This I think is an adequate account of the conversions to Rome, which whoever remembers Bishop Ives' course for the past few years will see to have been exemplified in him. His discourses on Confession and Penance were full of the Romish Spirit. If he had had no greater charge upon him than that of a priest, no one can doubt that he would have seceded at that time or soon after. It has been the weight of his responsibilities as a Bishop that has kept him hesitating—made him appear inconsistent—almost driven him mad and furnished ground for the insinuation of "mental aberration." Probably if he had gone then he would have carried a number with him. Now it is to be hoped that the breathing time that has been allowed has given to those young men a chance to recover themselves from the Romish Spirit, so that we may hope they will not be led astray.

It is to be hoped that the Romeward tendency has for the most part passed away among us. The only protection against it is the invigoration of a true spiritual faith, which shall, as it grows, overcome the spirit of legality, which is carnal. This will not be done by insisting upon a solifidian doctrine of justification, nor by inculcating low views of the sacraments, nor by depressing the ordinances of the Church, nor by inculcating indifference to her authority and standing. It is only by the actual increase of Faith, by Prayer, by the Holy Ghost sent down from Heaven. J. S. D.

DR. TURNER ON THE HEBREWS.

This is a very learned contribution to theological literature. The author is well known as one of the most thorough scholars in the country, and as distinguished for his skill and ability in the studies to which he has devoted a life, as for his candor and earnestness in the defense of truth. In the present volume Dr. Turner has furnished the student with a learned Introduction, discussing the question to to whom the Epistle to the Hebrews was addressed, and more particularly as to who was its author. Dr. T. comes to the only conclusion which, we think, has any solid grounds on which to rest, viz. that St. Paul was the author of this important epistle. A very carefully prepared Analysis precedes the commentary, and enables the student to ascertain what are the principal *points which the Apostle had in view* in composing the Epistle, and fits him to enter intelligently upon the study of the Greek text and notes. The text is that of Hahn; it is very accurately printed, as we can testify from some examination, although we are sorry that a larger sized type has not been used. The notes are copious, exact, and mainly exegetical, and they evidence great research and extensive and well-digested reading. Dr. Turner never shrinks from a difficulty, and never evades hard questions; he endeavors to remove the former, and answer the latter. If, in the judgment of the scholar competent to form an opinion, he be not always successful in his efforts, that is no more than should be expected, and is, in fact, only what has happened to all commentators on the Bible. On these deep and difficult subjects, the priesthood and sacrifice of Christ, the rank and position of Melchisedek, the essential divinity of the Messiah, our Saviour Jesus Christ, the manner of quoting from the Old Testament by the writers of the New, and the like, Dr. T. expresses himself clearly and decidedly, and in terms which cannot but commend the doctrines he advocates to every candid and truth-loving mind. The result is, that his present work is well worthy to rank with those which have been produced in England or our own country in years past, and we very heartily recommend it to the notice and study of our readers. While, in conclusion, we should not care to be bound by every word which the learned doctor has spoken in this and other works on this and similar subjects, we are free to admit, glad to admit that, compared with other critical commentaries on the Epistle to the Hebrews, Dr. Turner's work ranks among the most valuable in the language, and does honor as well to himself as to the Episcopal Church in whose General Seminary he is so able and widely known a professor.—*Literary World.*

Daniel Webster's Boyhood.—The reserve, also, which hung like a cloud round his boyhood, probably aided his developement, by deepening and broadening his nature. At the academy, to which he was sent at the age of fourteen, no entreaties of his teachers could surmount his aversion to public speaking, or tempt him to join in an exercise of declamation, though even then his prodigious head, deep rich voice, and blazing hazel eyes seemed to prophesy the orator he eventually became. This reserve, and contempt of exhibition, starving vanity to feed pride, indicated no want of ambition; but his ambition was of that healthy kind, which is content to advance by steps instead of leaps, and which indulges in none of those vague illusions of greatness, by which thought so often weakens will. It was not until he had been nine months at the academy, that his father told him his intention of giving him a collegiate education. "I remember," says Mr. Webster, in a memorandum of his boyhood, "the very hill which we were ascending, through deep snow, in a New England sleigh, when my father made known this purpose to me. I could not speak: how could he, I thought, with so large a family, and in such narrow circumstances, think of incurring so great an expense for me? A warm glow ran all over me, and I laid my head on my father's shoulder and wept."—*E. P. Whipple.*

FROM ENGLAND.

Southcotians.—A party of Southcotians presented themselves on Monday at St. Peter's church, Walworth, to celebrate the marriage of a female of the sect, named Vaughan, aged 60, with a young man named Peacock, one of their priesthood. The parties in the procession were most fantastically arrayed, and carried flags and emblems of a curious description. At the conclusion of the ceremony the bride entered into conversation with Rev. F. F. Statham, the Incumbent, whom she endeavored to convert, declaring to him that it had been revealed to her that she was to introduce Shiloh into the world.

A New Ecclesiastical Movement.—A society consisting of a large number of influential clergymen and laymen, has been formed for the purpose of effecting a "thoroughly Conservative reformation" in the government of the Church of England. The principal objects sought to be accomplished are as follow: That no clergyman shall hold more than one living, and that he shall be resident thereon; that every attempt to sell a presentation to a living shall be punished by confiscation of the said patronage to the parish, and every attempt to purchase a nomination shall be visited on the clerical delinquent by a deprivation of holy orders; that no clergyman shall fill the office of a civil magistrate; that all canonries, deaneries, and prebendal stalls be abolished, and their revenues applied to the general purposes of the Church; that the property of the Church shall be administered by a board of commissioners, composed exclusively of lay churchmen appointed by the Government, and subject on all points to the jurisdiction and investigation of Parliament; the patrons shall submit the names of six persons to the congregation, that one may be chosen therefrom, as the incumbent—each of the six so nominated to perform duty one whole Sunday before the election; that all livings now in the gift of the Crown, bishops, and other Church dignitaries shall be withdrawn from the same, and the future occupiers of the said livings be chosen by the communicant members of the congregation; that there shall be 100 dioceses, the same to be divided as equally as possible; that each diocese shall be divided into four districts, each district to be presided over by an archdeacon, as an assistant bishop; that an annual meeting shall take place of the clergy and churchwardens in each diocese, in the proportion of one half of each, presided over by the bishop, to take into consideration the spiritual state of the diocese; a report of the same to be submitted to a general council of the Church, meeting in June, every year, and consisting of the archbishops, bishops, and lay delegates from each diocesan synod, who shall decide upon all matters of doctrine and discipline. It is also proposed that curates shall be paid £150 a-year; country incumbents, £250 a-year; town incumbents, £350 a-year; archdeacons, £750 a-year; bishops, £2,000 a-year; the Archbishop of York, £4,000, and the Archbishop of Canterbury, £5,000 a-year; the church-rates, marriage and baptismal fees, and Easter-offerings, be abolished; and that the bishops shall cease their attendance in the House of Lords. The new society is to bear the name of "The Ecclesiastical Reform League."—*Weekly News and Chronicle.*

For the Churchman.

A FEW THOUGHTS ON PROVIDENCE.

Religious themes are susceptible of every variety of treatment, to meet the case of every variety of mind. They afford abundant arguments for the skeptic, the most commanding motives and awful sanctions for the indifferent, luminous directions for the inquiring, and serious reproofs and powerful calls for the erring. They may also be presented in the simple light of *reminiscence*—stirring up minds well informed and well affected—not so much instructing, elucidating, or defending, as merely talking over, for mutual benefit, what is mutually allowed and esteemed as of interest and importance. Nothing more than this is contemplated in the present brief communication. The object of the writer will be answered, if—as is his humble prayer—his reader and himself be drawn, through the blessing of the Holy Ghost, by the few thoughts suggested, to love God more, confide in Him more fully, and serve Him more faithfully.

It is among the necessary and highly beneficial results of the view our religion gives us of God, that we regard all events as under His inspection and control; that we consider what is afflictive to us, from any source, as His just punishment, and wise and good discipline; and what is conducive to happiness and enjoyment as His blessing; that we contemplate, indeed, the whole course of things as acts and illustrations of His government, natural and moral.

A belief in the existence of God can reasonably stop at no point short of this. To suppose that He is at any time unconcerned about the course of events in the world of His own forming, is to cherish ideas altogether unworthy of the attributes of an all-perfect Being. Alike supreme in nature and in grace, He has a great plan or scheme of infinite wisdom and goodness, called in Scripture "the counsel of His own will," in which the material, moral, and spiritual departments of His universal empire, are all concerned, and all made to work together. His infinite wisdom and goodness are interested that nothing shall hinder or interfere with this, and His power is equal to its progressive accomplishment, and ultimate completion. When He sees fit to let second causes operate as immediate agents, He controls and limits the effects thus produced, and guides them into subserviency to His purposes.

This is a view of the Supreme Being which is worthy of Him, and best adapted to minister to man's true comfort and happiness. It shows order in what would otherwise be but confusion; and inspires with hope in the midst of suffering, and confidence that all is working right even among events and courses the most inexplicable. Uncertainties and apparent inequalities in the course of events by no means shake the Christian's confidence. He patiently tarries the Lord's leisure, well assured that all is ordered for the best and wisest purposes.

The Christian knows—for the sure word of God instructs him—that in entire harmony with this sovereign control of Providence, is man's freedom of will and moral agency. Without subjecting these to any force inconsistent with His sovereign pleasure that man should be a free and responsible agent, God uses this very characteristic of our nature among the agencies whereby He accomplishes His purposes. Of this the good man is humbly and reverentially sensible; and is animated to efforts for regulating his heart, character, and life, according to the faith and obedience of the gospel, by the earnest desire of being, if God see fit, an instrument in the accomplishment of His wise and benevolent designs. In the course, too, of his own life, he loves to mark the traces of a providence, wise and good, however inscrutable. In affliction he sees the divine hand administering the chastisement and discipline of a loving Parent, and is mainly anxious that its benevolent purpose may be fulfilled in him. If he enjoys happiness, he receives it as his Heavenly Father's gift, is filled with devout gratitude for it, and earnest in prayer and effort that a spiritual blessing may accompany it, and it be made a means of his more faithful duty to God and his fellow men. Often will he find what appeared to bring or threaten evil, proving, in fact, a source of good, ministering to his comfort and happiness. He gratefully admires and adores *His* superior discernment Who kindly interposed, and, it may be, thwarted his views, and disappointed his expectations, and led him in a way not chosen by himself, for merciful and benevolent ends.

Be the heart stablished, strengthened, and settled, in that true and living faith of the gospel which is the appointed condition of the full enjoyment of God's favor; and this doctrine of Divine Providence will minister peace and contentment, hope and joy, in all the changes and chances of this mortal life. It will make its pleasures more conducive to happiness by presenting them as the gift of God—an earnest of that unfailing love which embraces eternity in its benevolent and merciful designs. It will alleviate its sorrows by showing how, being a wise and loving discipline, they are sent as very means of securing a far more exceeding and eternal weight of glory; where all things shall have worked together for good to those who truly and faithfully loved the Lord.

They, then, who, earnestly applying to all proper means for a right persuasion, and heartily praying for God's blessing upon them, have the testimony of their judgments and their consciences that they are Christ's in heart and life, should cheerfully cast their care upon their Heavenly Father, nothing doubting that His providence will order all things for the best. They should also be strong in the faith—that faith which never shrinks from the responsibility of avowing the truth and the right, and putting forth all due effort in its behalf—that if its friends be not wanting to their duty, Providence will vindicate it, and maintain its cause.

B. T. O.

Wings of Prayer.—If fasting and alms-giving be, as they have been called, the wings of prayer, we suppose it is because the former, by "subduing the flesh to the spirit," enables the soul to mount more freely to God, and because the latter exercises our charity, which must inspire all acceptable prayer, since we may not pray for ourselves unless at the same time we pray for our brethren also;—we do not say *my* Father, but *our* Father. Fasting with alms alone is better than fasting with prayer alone; though the latter can scarce be, for true prayer, as has been said, can never be destitute of charity, which of course will show itself in alms. And again, alms are so far prayers, that they are benedictions in action upon the poor, which return through the intercession of those whom we bless, in benedictions upon ourselves. Further, we fast not only to be able to pray the better, but to be able also to give the more; for what we save by fasting must go to the poor box, not the purse. The stricter our fasts, in whatever they be, food, dress, comforts, amusements, the larger must be our gifts. The rich man's fast should be the poor man's feast, and let the poor man have a feast though it be in Lent, for with him Lent is not the *forty*, but the whole three hundred and sixty-five days of the year. Nor will that which we are likely to spare from our tables make *his* more abundant; with all our abstinence, our strictest Lenten fare is richer than his Easter feast. Let then alms-giving, as well as fasting, *be* the wings of our prayers; and sincemost of us, it is to be feared, are not very buoyant by reason of the latter, let us do double duty with the other wing. If we won't do much that really deserves the name of fasting, let us do something that is really alms-giving, and so still have a good conscience in our prayers. If we cannot deny our appetites, as we ought, let us not also gratify our pockets. With full stomachs and full pockets, we can hardly enter into our closets and pray to our Father, shutting our closet against the children of our Father, our poor brothers and sisters, whom our great Elder Brother calls especially His own.—*Evangelical Catholic.*

The Maine Liquor Law.—If we calmly and with unprejudiced minds look back upon the past, and reflect upon the various attempts which from time to time have been made to coerce mankind into morality and virtue, we cannot fail to see how utterly futile and inoperative all such efforts have proved. The wisdom of enacting such laws, we have ever doubted, because it involves principles which no people will submit to, and which no state or despot is powerful enough to enforce. It gives to the state the right to *enforce* the practice of private virtues, which is conceding to the temporal power a prerogative which belongs to an authority higher than thrones and dominions; it violates the rights of property and the liberty of the citizens. The contemplated object of the law may be good, but it will be found inoperative for the intention for which it is framed, for it ever has been, and ever will be, a fallacious task to attempt to make a people moral and virtuous by civil enactments. Intemperance is a vice of hideous magnitude, but it is a selfish vice, and springs from the corrupt hearts of of men, and it is man's own depraved appetite that gives it force and vigor; and it is not in the power of the state to reach the evil, much less to check it, or by its enactments to control, much less to cure it. No: by that power alone which can change the heart can its vicious inclinations be eradicated.

The right to regulate by enactments what a man shall or shall not drink, pre-supposes the right to regulate what he shall or shall not eat or wear, and who, in any community, would for a moment submit to such enactments? Would they not from their very absurdity become a "dead letter?" Legislate as much as we please, enact code upon code of laws, provide ourselves with every prerogative that the state can give, man's nature and man's appetite will still remain the same, and will be indulged and gratified, unaffected by such authority, till some higher power than state enactments is brought to bear upon, subduing and regulating them.

The folly of such enactments, and the disregard with which they will be received, is not the only danger we have to fear: it is the first step towards contempt for all law emanating from the same source; and as sure as our Legislature enacts laws such as this, which is subversive of our rights as citizens, and assuming a control of that over which they have no power or supervision, so soon will the lamentable result follow—a total disregard for all law, and contempt for all authority.

The sooner, then, the state see and feel that it is impossible to legislate a people out of one vice, or into one virtue, the better it will be for them and us.—*Burlington Free Press.*

THE CHURCHMAN.

NEW YORK, FEB. 26, 1853.

☞ All letters on business must be addressed, in future, to John Hecker, *Proprietor of the Churchman.* All communications and articles concerning the paper, to Rev. H. N. Hudson, *Editor of the Churchman.*

⁂ No Communication may rely on being attended to, unless authenticated by the name and address of the writer.

Growth of the Church in England.—The English House of Bishops, in their Address to the Queen, adopted at the late meeting of Convocation, state that "fewer churches were built during the whole of the last century than are now consecrated to the service of God in every successive year." This fact is the best practical commentary that we remember to have met with on the recent and still-onward movement in the Church of England. Nor are we greatly concerned to speculate very curiously whether this fact be the result or the cause of that movement; or whether the two be joint results of some common cause, or in what manner soever they may be connected: at all events, they come along together, and it is not in the power of the opposers of that movement to separate them. And with this fact and this commentary before us, we can well bear to hear the movement in question stigmatized as Puseyism, Oxfordism, or Tractarianism, or by any other epithet its enemies may see fit to bestow. Facts are not easily made, and still less easily unmade; and so long as we have such good facts to rest upon, why should we suffer our rest to be broken by bad names? we may justly say to railers, or at least think to ourselves, your railing hurts not us, and makes you poor indeed, or rather proves you so; and until you can rail the force and stubbornness out of facts, we shall not be shaken from our purpose, even though you should shake yourselves to pieces with railing. Nor is it to be readily believed but that, for so great a production of life and health, the waters must have been moved by an angel; at all events, we may as well wait for the antagonist mover to make them equally prolific of good, before we set him down as an angel. And what wonder were it, if in this so wholesome agitation of the waters some venturing beyond their depth get strangled and sunk into the mire of Romanism, and other some panic-struck at the unaccustomed stir blindly run off into the brambles and briers of Calvinism. Why should they for whose benefit the waters are moved, and who are actually benefitted by that moving—why should they be disheartened? because—what must needs be—there are some who at the coming of an angel are so foolish as to be overthrown, those by their presumptuousness, these by their timidity. We may indeed, or rather we must regret for their sake that such should be the issue; but to be surprised or alarmed thereat would argue us deficient alike in Christian faith and in manly thought. It is well if the course of such men teach us to be more distrustful both of them and of ourselves, and so have the effect of humbling and confirming us in such a frame of spirit as that we may be neither frightened nor emboldened into a loss of those blessings of which they were unworthy to abide the coming.

The Bishop of Montreal's Address, delivered Nov. 13, 1852, at the General Theological Seminary, New York, has been published by Mr. Dana, at the Church Depository, 20 John street. To those whose privilege it was to hear the wise and winning counsels of this Prelate, as set forth in this charming Address, it can need no word of commendation from us: they can be at no loss to understand, without a prompter, how well his Rt. Rev. Lordship has conned the principle of Ben Jonson's maxim that "what is noble should be sweet." Perhaps we cannot better express the pleasure we have had of this Address in print, than by saying that it reminds us more of the Bishop of Frederickton, than any thing we have met with since the words of that model shepherd were sounding in our ears. In this performance the Bishop of Montreal was evidently intent merely on a clear and simple statement of a few such thoughts as were suitable to the audience and the occasion; yet in pursuance of this a quiet unpretending beauty keeps dropping along in his sentences, just enough to sweeten them into a lively relish, and carry his well-considered lessons to the very core of the hearer's bosom. A few sentences will suffice to illustrate our meaning. "A little religion," says he, "is very apt to engender a violent spirit of partizanship; a larger measure of grace and knowledge, while it confirms us in our own position on better and clearer grounds, teaches us also more correctly in what way we ought to act towards others." He then quotes the following from our learned Dr. Jarvis; "If we establish truth, error will fall of itself, not immediately, perhaps, but gradually and finally. Belief cannot be forced. To attempt it will only generate hostility. But by the exercise of Christian virtues, by upholding the truth with meekness and gentleness, by putting the most candid construction upon the motives of them that be in error, by inducing them to view the truth from other points than those to which education or habit has accustomed them—by such methods will the Christian religion be most successfully propagated." After which the Rt. Rev. Author adds—"If you endeavor to cultivate such a spirit, no one, whose opinion is worth listening to, will ever think the worse of you for being faithful to the specific principles of the Communion to which you belong, or for being anxious to act up to the tenor of your ordination vows." Not the least attractive feature of this excellent discourse is the singular felicity and aptness with which passages from Bible and Prayer-Book run out into his sentences; the Author's mind being apparently so full of that sacred lore, that its words slip into the right places of their own accord. And it is comfortable, withal, to hear a Bishop quoting those most Catholic statements in the Articles and the Catechism touching the Sacraments, in such a way as though he were not secretly wishing the words other than they are.

"The Divine Origin *and Unbroken Transmission of Ministerial Authority*," is the title of a Sermon by the Right Rev. William M. Green, Bishop of Mississippi. The sermon was preached in St. Andrew's church, Jackson, Miss., upon the occasion of the Rev. J. H. Ingraham's being ordained to the Priesthood; and has gone through two editions, the second, and, for aught we know, the first, being published by Mr. Hooker of Philadelphia. The sermon presents a clear, strong, and impressive statement of the matter indicated by its title; while in its fervid glowing style we taste the generous enthusiasm of the South; the whole being done in such a way as can hardly fail to impart a fructifying warmth to the mind while planting the seeds of truth.

Of course the Rt. Rev. Author proceeds upon the ground that christianity was not merely a Doctrine to be disseminated, but an Institution to be organized; not only a truth to be taught, but a law to be administered; and that to this end a succession of magistrates as well as preachers was begun, and provision made for its continuance. The reason and final cause of all which was, that man's chief need was not of further knowledge, but to be put in communication with a spring and principle of life; and that this want could nowise be met save by a provision of sacramental as well as of educational means and appointments. This provision of means is set forth in the Church which is herself the *Gospel organized*, the visible operative frame-work and body, nay, the very incarnation of saving truth, and, as such, the necessary order whereby that truth is to reach us with the force and effect of law, and touch the vitalities of our being, and work itself into life. For religion is not, what it is nowadays so often said to be, an affair altogether between each man and his Maker: it is an affair in which many men must grow up together, else none can grow; its operative virtue, its saving efficacy, dwells in the ligaments of a social contexture and intertwinement; we cannot be members of Christ, except we be also members one of another: for God's promise is not that He will be *in* us, but *in the midst of us;* and the indwelling of His Spirit must be had collectively and conjunctively, before it can be had, and perhaps in order that it may be had, individually and severally: in short, we cannot be His save by incorporation into that family, that brotherhood, of which He is the Father.

The nature of the Church being thus organic, all proper extension of her must be by growth from the central principle of life, not by mechanical or voluntary aggregation: propagation, not manufacture, is the method and process whereby she is to spread and be enlarged. And we might just as well talk of transferring a man's soul from its original body into a new one of our own making, as of building the Gospel, which is the soul of the Church, into any structure of human devising.

What is called the Apostolic Succession is both a constituent principle and a significant note of the original Institution of Christ; it both forms itself a part of the Divine Provision, and shows where the whole of that provision is to be found. And experience finds, what reason might anticipate, that where this bond and token of unity, this circle and exponent of organic life, has been broken away from, a schismatical principle has been established; religion has strayed into opinion; there has been nothing to countervail the dividing and distracting forces of private judgment; the integrity of the Faith gets disintegrated and ground up into the fine dust of individual thought and will, till at last it is blown away by the breath of atheism or infidelity. Observe, we say that in the very act of such departure a *schismatical principle* has been established; by which we mean that division has been made the rule, and coherence the exception; that schisms are the very law of the thing, and not infractions of that law; and that if and so far as they have been kept back, it has been in virtue of some inconsistency with the principle of the undertaking, or some insurrection of nature against its regular working.

The present state of extreme Protestantism, the endless sectarianism it is running into, furnishes so full and forcible a commentary on this text as to render any lengthened discussion of it comparatively needless.—Words and arguments can scarce add force to the great practical demonstration, which everywhere stares us in the face, that nothing can keep Christianity from running out, but the Institution, the Church, in which it was originally and divinely organized. To this demonstration are to be referred the facts and results so ably set forth by Bishop Green in the following paragraph of his seasonable and excellent discourse.

And even among those who unfortunately differ from the Church, there is an increasing desire to do her justice. They cannot shut their eyes to the practical working of her system on the minds of men. "They see the strong attachment of her children to her; the zeal and fixedness of her clergy; the quietness, and calmness, and considerateness of her tone of piety; her adaptedness to the training up of the young; the wisdom of her policy in abstaining from all the exciting topics, the Quixotic schemes, the unlawful combinations, the sectional disputes, and the passing novelties of the day." They see her an undivided, undistracted body, moving on in quietness, but in solid column, to the accomplishment of her high and holy destiny, whilst division and desertion are daily diminishing the strength of those who have cast off her apostolic ministry. They behold her inculcating, by precept and example, a love of order, a respect for magistrates, and a quiet submission to constitutional authority; in a word, they are constrained to admit that her beautiful and well-ordered system is as conservative in its influence as it is divine in its origin.

Funeral of Mr. Munroe.—The funeral services over the remains of Mr. Jotham B. Munroe, took place yesterday afternoon, from his late residence, Charter street. The body, dressed in a full citizen's suit of clothes, was placed in a black walnut coffin, lined with white satin. A silver plate on the lid of the coffin bore the following words:

"Jotham B. Munroe. Born November 21, 1811; Died February 11, 1853, aged 41 years 3 months."

The body was removed to Christ church, Salem street, where the Episcopal burial service was read by the Rev. Mr. Smithett, the Rector of the church. After a hymn had been sung, the Rev. Sebastian Streeter delivered an appropriate and eloquent address.

The above is from the *Boston Evening Traveller* of February the 14th, and is here presented as giving some curious information. Christ Church is the oldest church of our sort in Boston, and indeed in all New England, with the single exception, perhaps, of Trinity church, Newport, R. I. The Rev. Mr. Smithett is a clergyman of the Church, who, we believe, stands deservedly high in the confidence of Bishop Eastburn. The Rev. Mr. Streeter is a minister of the *Universalist persuasion.* Of course the thing was all right; only it strikes us as something *curious*, that's all.

BISHOP WHITTINGHAM.

We have seldom met with any thing more suggestive of melancholy thoughts, than the following letter from the Bishop of Maryland. That he should have occasion given him for writing thus, and that, too, by those of the same household with him, is indeed most lamentable. There is probably no man of his age amongst us, who has done more service for the Church, or done it better, than Bishop Whittingham. He is every way worthy, none more so, to be held up as a model of a Christian scholar and gentleman. A brave, magnanimous, nobly-gifted man, he can hardly fail to impress any well-disposed observer as a very rare and remarkable union of ardent zeal and generous charity. We do not believe there is a particle of littleness or meanness or malignity in his composition. It is passing strange that, after so many long years of earnest, faithful, and efficient service in the cause, one so honorable, so big-hearted, of such stainless life, and so full of genius, should not be allowed to stand above suspicion, and sacred from the breath of foul aspersion. Why, why is it, that some of his brethren should still delight, apparently, in trying to blast his peace and hint away his character, by buzzing abroad their evil surmisings and poisonous insinuations concerning him? Is it a secret desire that others should not, and a secret fear that others will, be true to the Church—is this the cause of their thus professing to suspect and distrust them? Do their insinuations about others' going to Rome spring from a wish to have them go? Surely they will do well to consider whether men will not be apt to suspect that "the wish is father to the thought" with them, when for their thought no other parentage can be found. So far as regards the gifted and eminent Prelate in question, of course we have no hesitation in affirming, that if he be not really above suspicion, then he is so trimmed and accomplished in artfulness, that it is an argument of dishonesty to suspect him. Our only concern is for his health, which is dearer in our esteem than we should dare to express. Already, we suppose, he is well started on his way of temporary escape from the moral and physical malignities of the atmosphere in which it has been his lot to breathe. Long may he live to be, what he long has been, a full armed, sure-aiming champion of the Church against both assailants from without and underminers from within. Meanwhile, now that *he* cannot hear us, we dare make bold to say, in behalf of the thousand hearts that are knit to him,

"Thou hast left behind
Powers that will work for thee; air, earth, and skies;
There's not a breathing of the common wind
That will forget thee: thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind."

"CONSISTENT PROGRESSION."

To the Editor of the Southern Churchman:

Rev. Sir: I have just received your paper of this day's date, containing an article relative to the recent miserable apostacy of one of the Bishops of this Church.

I am not going to discuss, either the subject of that article or its language. But as I am one of those against whom such statements and reasonings are frequently employed, if not directed; and as it has happened to me when deliberating whither to direct my course, under medical advice, in search of a climate beneficial to my health, to be seriously told, by a judicious man, that my going to Italy might be prejudicial to the Church, by being extensively regarded as a suspicious step, savoring of intentions Romeward; I take the opportunity and claim the right, to say a word through your columns, to your readers, concerning my position and tendencies.

I am one of those whom you weekly announce and teach your readers to regard with evil surmisings and jealousy, as "Tractarians." As such, it is perfectly within my knowledge, that wherever you have influence I am looked upon as a false and treacherous person, holding my place in the Church, and wielding my personal and official influence, only to sap the foundations of the edifice in which I ought to be a pillar.

This, because, forsooth, I am a *Romanizer*, a concealed maintainer of Romish views, and principles, and practices.

You, sir, reject the Decrees of the Council of Trent and the Creed of Pius the Fourth.

So do I.

You, sir, hold the Romish communion to be defiled by damnable idolatries and most foul corruptions.

So do I.

You regard the position of those who are led astray by Romish delusions, as perilous in the extreme, such that it is hard to say how they may, if at all, be saved.

So do I.

And this I do, (I speak in reference to my past course of life, and opportunities and engagements,) with perhaps as much knowledge of the *reasons* for doing so, gathered both from books and from personal observation, as may be in your own possession.

But I do more. I hold, and know, the Church of Rome, and all those now enslaved in its "obedience," to be in a state of complicated, reduplicated, and most sinful *schism*—schism in every form which that crime, (now so little cared for by too many!) is capable of assuming. I hold, and entirely believe, all who hold the doctrines put in form, and pretended to be decreed, as by a General Council at Trent, to be in damnable and deadly *heresy*, and only not actual heretics, because there has never yet been an opportunity for the condemnation of their wicked perversions of the Gospel by a duly convened representation of the Church Catholic.

Thus agreeing in the *rejection* of Romish error, tyranny and deceit, how do you and I agree as to what we hold?

I know not: but this I know, that I hold every article and word of the Apostles' and Nicene Creeds to be the expression of divine truth in its simplest, yet fullest and most pregnant form: that I receive, and believe, every word of the Articles of Religion established by this Church, as a sound and wholesome statement of Christian doctrine necessary to be held and taught by all; that I heartily and entirely assent and consent to everything contained in our Book of Common Prayer, Ordinal and other offices usually bound up in the same volume; and this I do, simply, with reference to the plain, natural sense of all those formularies, and unreservedly, not assuming the right to condemn parts of the Communion Office as having "a popish tendency," or to call the office of Institution "abominable," because it speaks of the "sacerdotal functions" of an "instituted priest and rector."

I read the Prayer Book in the sense of those who compiled and put it out, (the martyrs of truth, who lighted a flame that now enwraps the globe,) *when* they put it out, with no borrowed glosses of later days. I could say with them, with all my heart, had it still been retained in our Litany, "From the tyranny of the bishop of Rome and all his detestable enormities; good Lord deliver us;" and I can still, with them, in honest truth and earnest faith, pray that I may come to the table of the Lord so as "to eat the flesh of His dear Son Jesus Christ, and to drink His blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood;" and give God thanks for the baptized infant, that "it hath pleased Him to regenerate that infant with His Holy Spirit."

I desire no change in the Prayer Book, no retrenchments, no alterations. I need none. I can accept and use its sound and well-weighed expressions without recourse to figurative or hypothetical interpretations. When, with the 32d Article, I speak "of the Marriage of Priests," I know myself to be speaking about "*priests*," even though I include "bishops" and "deacons" in the description. When on confirming, I say to God that He has "vouchsafed to regenerate these His servants" on whom I have been laying hands "by Water and the Holy Ghost, and has given them forgiveness of all their sins," I mean by those words just what the plainest person in the congregation understands me to mean by them, and have no mental reservations or applications. When I teach my child to say in the Catechism that in Baptism he "was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven," I believe him to have the right to say so, and that what he says is the truth, without any qualms concerning absolute predestination or irrespective election. When, in the highest and most awful act of my ministry, I say to a fellow mortal, "in the Name of the Father, and of the Son, and of the Holy Ghost," "Receive the Holy Ghost for the office and work of a priest in the Church of God," I believe that I have a commission to use the solemn words, and that he does receive what I pretend to be the instrument of conveying; and when I go on to employ my Blessed Saviour's words, *because* they are His words, "whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," I accept and use those words as I find them in my Bible, in the richness and mysteriousness of their original signification.

But for all this I am a "Tractarian," a "Puseyite," a "Romanizer." Be it so, if you will; only be it understood, that I reject *all* Romish doctrine and practice, and heartily receive and firmly hold *all* the teaching of the Church in which you and I are ministers. Born of parents belonging to its communion, baptized in it in infancy, catechized and confirmed in it, I am stigmatized as a "Puseyite" for teaching, without change of matter or expression, what I was taught before Dr. Pusey was out of leading strings; and denounced as leading others to Romanism, for maintaining what my forefathers have lived and died by in the Reformed Church of England, since the days in which it was reformed.

If you can confute my teaching or reprove my practice, from the Bible, do so, and you will have done a good work, if it be done truly and effectually. To confute or reprove me from the Prayer Book, you will have to alter it. But let even that be attempted, rather than the unchristian and unmanly course of destroying the influence of a minister of God, by insinuations against his honesty and cant about "tendencies," for which the only warrant is his difference from your own peculiar views of standards common to both, received by both, professed by both, and truly held by both, in as far as either is a true man, before God and his fellow beings.

Yours in the fellowship
of the Ministry of the Church,
W. R. WHITTINGHAM.

Baltimore, February 10th, 1853.

The late Bishop Ives.—The following Postcript to the communication on our first page, signed "J. S. D.," did not come to hand till that communication was already in print. When we handed the article in to the printer, we could not but think that the author would have written somewhat differently, had he had the whole case before him: but we had, and we have, no notion of restraining correspondents to the expression of such opinions only as are held by ourselves. We may now safely leave it to Dr. Ives and his new brethren to adjust the question among themselves. We can well afford, certainly, to be satisfied with their own showing of the case. Here we leave the matter, barely remarking that it does not seem altogether clear, how, unless some of the persons concerned should have the stomach to eat their own words, they can escape the alternative of mental or moral derangement.

P. S. At the time the above was written, I had not seen the statements copied from the Paris *Univers* in the *Churchman* of Feb. 19th. These if true would materially alter the estimate of Dr. Ives' *honesty.* I should hope in charity, however, that there may be some exaggeration in those statements. They certainly do not reflect much credit on the parties who approve of them. If they are not true, Archbishop Hughes ought for his own credit and that of Dr. Ives to deny them.

J. S. D.

Ecclesiastical Intelligence.

Diocese of New York.—The Rt. Rev. the Provisional Bishop of this great Diocese is using all practicable diligence in his many duties. On the morning of Sunday the 13th inst., he confirmed 24 persons at Trinity church, New York; in the afternoon, 14 at the church of the Nativity; and in the evening, 4 at the church of the Messiah. On the 16th inst., he confirmed 7 at St Paul's church, Williamsburgh. Sunday morning, the 20th, he ordained the Rev. Mr. Vermilye to the Priesthood, at Calvary church, New York, and in the evening administered confirmation at the church of the Holy Apostles.

Diocese of Florida.—The Annual Convention of this Diocese was held at Tallahassee on the Feast of the Epiphany, Jan. 6, 1853. The Journal of the proceedings has made its appearance with commendable promptness, and is done in such a way as argues good management on the part of all concerned. The Diocese has ten organized parishes, and eight clergy canonically resident. Number of Baptisms reported from six parishes, 103; of Confirmations, 62; of Communicants, 353; of Teachers in Sunday Schools, 50; of scholars, 414. From the Bishop's Address it appears that one Church has been consecrated, and one Presbyter, the Rev. Isaac Swart, has been suspended during the past year; and that the Diocese has one candidate for Holy Orders. The Rt. Rev. Prelate has also performed sundry episcopal services in the Diocese of South Carolina, by request of Bishop Gadsden, and, since his death, of the Standing Committee; having there consecrated two churches, examined two candidates for Orders, admitted two to the Diaconate, and two to the Priesthood, and confirmed 72 persons.

From all which it will be seen that the Church in Florida, though small, is rapidly growing; the proportion of baptisms and confirmations being uncommonly large. The general state of affairs in the Diocese is thus set forth by the Bishop:

It affords me heartfelt pleasure to state that throughout the Diocese in the parishes which have been visited, I find increasing evidences of spiritual prosperity. While the clergy generally adhere steadfastly to the good old path of evangelical truth and Apostolical order, and are striving to show themselves in all things a wholesome pattern to the flocks over which the Holy Ghost hath made them overseers, the laity seem to be more confirmed in their attachment to the distinctive principles, and to that mode of worship which the wisdom and authority of the Church has prescribed. It gives me sincere pleasure to notice the increased attention that is being given to the religious training of the colored population. In several of the parishes (by request of the Rectors) I examined them catechetically, and was astonished at the promptness and correctness with which they responded to the questions propounded.

Home Items.

Congress, during the past week, has despatched an unusually large amount of business; most of it being, however, of little general interest. The debate on the Monroe Doctrine has been continued, Mr. Houston having followed Mr. Douglass with a set speech. On the whole, the issue proves that if Mr. Cass had set his ample and fertile mind specially at work to prevent the doing of mischief, he could scarce have started an apter topic. Nor is it to be supposed always that legislators do nothing at all, when they do nothing but make speeches: for that which puts them to their books and to their best thoughts is a good employment of their time; it fits and prepares them for working wisely, and that is better than to work rapidly.——The Pacific Railroad Bill, it is thought, was virtually killed in the Senate, by an amendment offered by Mr. Shields, and passed by a vote of 22 to 20, to the effect that none of the money appropriated by Congress should go to the building of the road within any *State*, and that so much of the road as fell within the limits of any State should be built at the expense and by the authority of such State. Mr. Rusk thought this would in effect defeat the entire Bill, and Mr. Gwin agreed with him. The amendment, however, has been reconsidered and repudiated by a vote of 28 to 24. Still it is thought the Bill is as good as dead; another amendment having passed, which confines the expenditure of the public money within the limits of the *Territories.*——Mr. Senator Badger having been nominated by the President to the bench of the Supreme Court, the nomination, after being considered and deferred from time to time in secret session, has at last been rejected by the Senate. The high qualification of the North Carolina Senator for that great office makes it somewhat hard to acquiesce in this result. Some of the blame having been cast upon Mr. Phelps of Vermont, that eminent lawyer and legislator has written a letter fully discharging himself of all responsibility in the case. It were to be wished that men of his well-tried honor and patriotism might be secure from such aspersions; but this is probably too much to expect. And it must be owned to our shame that still worse things are of frequent occurrence in the far holier cause of religion. So that, till our own hands be cleaner, in undertaking to wash politicians, we shall be in some manifest peril of washing on more dirt than we shall wash off.

In the House, the Civil and Diplomatic Appropriation Bill has been making good progress; an amendment having been passed in Committee of the Whole, which will have the effect of enabling the incoming Administration to change our foreign Ministers, should it think proper so to do. Many other points have been carried with a degree of despatch which looks as if the members were thinking of home.

To Church-people, and indeed to Christians of whatsoever style, one of the most curious passages during the session has been brought to our notice by the reception, from an unknown hand, of a report from the Committee on the Judiciary through their chairman, Senator Badger, touching the employment of chaplains in the public service. It seems that divers and sundry of the progressives and reformers had petitioned Congress to abolish the office of chaplain in all its forms, as being in effect a religious establishment, or as sanctioning the principle of an established Church, and so being open to the same objections that lie against that awful state of things. These petitions were referred to the aforesaid Committee, and hence the Report in question. We shall expect one of these days to hear the vanguard of some Young America petitioning Congress to abolish the Christian religion, and arguing it to be an infringement of liberty of conscience for a man to be allowed to worship any thing but the gods of his own making. The Report is altogether a calm, clear, temperate, and able document; though we have to confess that it strikes us as being somewhat like an elephant breaking straws. The conclusion rises into a chaste and sober eloquence, such as might be expected from a strong-headed and sound-hearted layman of the Church, speaking on such a theme and in such a place. We subjoin it.

Our fathers were true lovers of liberty, and utterly opposed to any constraint upon the rights of conscience. But they had no fear or jealousy of religion itself, nor did they wish to see us an irreligious people; they did not intend to prohibit a just expression of religious devotion by the legislators of the nation, even in their public character as legislators; they did not intend to send our armies and navies forth to do battle for their country without any national recognition of that God on whom success or failure depends; they did not intend to spread over all the public authorities and the whole public action of the nation the dead and revolting spectacle of atheistical apathy. Not so had the battles of the revolution been fought, and the deliberations of the revolutionary Congress conducted. On the contrary, all had been done with a continual appeal to the Supreme Ruler of the world, and an habitual reliance upon His protection of the righteous cause which they commended to His care.

What has thus been done, with modifications, indeed, to suit external circumstances and particular exigencies, but in substance always the same from the beginning of our existence as a nation; what met the approval of our Washington, and of the great men who have succeeded him; what commands the general commendation of the people; what is at once so venerable and so lovely, so respectable and respected—ought not, in the opinion of the committee, now be discontinued.

Report says that negociations are still going on, touching the matter of international copyright, both with England and France; that the President favors them, but has some difficulty regarding the details; and that, even should they be completed, there is little probability of their being ratified during the present session of Congress

The Legislature of New Jersey, on the 11th inst., elected the Hon. John R. Thompson to the national Senate. He is to replace Commodore Stockton, who has resigned. The vote was 47 to 27, the Hon. W. L. Dayton being the competitor.

The last arrival from California has brought news as late as the 2d inst., the whole passage from San Francisco haing been made in the wonderfully short space of eighteen days. The news, however, is for the most part unimportant, the most considerable item being, that the steamship *Tennessee* left San Francisco on the 1st with $2,430,000 in gold.

In the State of Vermont, what is known as the Maine Liquor Law, having been referred by the Legislature to the people, has gone through by a majority of something over 1000. Does not this practice of legislative reference, in doubtful questions, to popular majorities look very like taking a short and easy cut to virtual changes of the Constitution? Doubtless a main purpose of constitutions is to protect *minorities;* and it is hard to say what majorities may not do, when this protection is removed. However, perhaps the best way to use up the fanaticism of reform is to let it have its own way. The principle that the end justifies the means can hardly gain credit by going into operation. Its nature may be disguised in the moral and sentimental embroidery of rhetoric, but will be apt to show itself, when the thing is harnessed up and put to work. So let them try it.

Another execution took place at the Tombs in this city on Friday the 11th. The victim was Joseph Clark, convicted in November, 1851, of murdering George T. Gillespie, a policeman of the Fourth Ward. The awful proceeding is said to have been conducted with the utmost decorum, and a reasonable degree of privacy, the just command of the Governor and the ready obedience of the Sheriff having concurred to produce this so desirable result. Clark was fully prepared for his fate, having been often assured that the Executive would not interfere, and was remarkably calm and self-possessed. Being himself a Roman Catholic, he had Roman Catholic priests in attendance. At the gallows the prisoner and priests knelt down, and the Rev. Mr. McKeon read a prayer with great feeling. In making ready for his end, Clark in a firm manner took off his coat, saying he would rather die in his shirt sleeves, and then, opening his collar, placed the fatal cord round his neck. He also made a short speech to those in attendance, which was pronounced in a clear, strong voice, assuring them that it was never in his heart to kill any man, and that if his case had been fairly stated by the witnesses, it would have made a different impression on the Judge and Jury. The following incident is related as having happened at the gallows:

During the affecting prayer delivered by Father McKeon, a messenger hastened to the Sheriff, in front of the scaffold, with a letter enclosed in a yellow envelope, directed to Mr. Orser, and postmarked Albany, N. Y. All who were present—even the Sheriff's Deputies—manifested intense excitement at seeing the communication, and the culprit observing it in the hands of the Sheriff, his eyes glistened, and no doubt he believed, as others did, that it was a commutation of his sentence. The Sheriff instantly opened the document, and quickly glancing over it found it was merely a communication relating to private business. He placed it in his pocket, and shook his head to the Deputies, giving all to understand that the letter was not relating to the culprit.

The Holy Places.—The Greek patriarch of Jerusalem has protested against the new claim of the Romanists to the key of the Church of Bethlehem, the possessor of the key being, according to Turkish law, considered as the proprietor. It is said that the Turks propose to take the key into their ownhands, and to give it a turn about to the two branches of the Christian Church.

Foreign Intelligence.

By arrival of the steamships *America* and *Pacific* we have London dates to the 7th inst. Political news there is none from England much worth repeating, nor is likely to be any during the interval of Parliament. The obituary of the week includes the name of Vicount Melbourne, the veteran diplomatist, better known as Sir Frederick Lamb and Lord Beauvale. He died suddenly, on the 29th ult., of gout in the stomach. He was a younger brother of the second Lord Melbourne, who was twice Prime Minister, and perhaps not less distinguished for wit, not unmixed waggery, than for statesmanship. Neither of the brothers having left any issue, the title Melbourne is now extinct, the estates having devolved to their sister, the Vicountess Palmerston.

The long trial of Dr. Newman was brought to a close on Monday the 31st ult., in the Court of Queen's Bench. The sentence of the Court was pronounced by Mr. Justice Coleridge, adjudging the defendant to a fine of £100, and imprisonment till that sum were discharged. The fine was paid on the spot. We do not remember ever to have seen anything nobler in its kind than the sentence delivered on this occasion. It was altogether such as was to be looked for from that most learned and accomplished Judge. The *Guardian* justly speaks of it as "a touching and dignified piece of judicial eloquence, redeeming the character of the Court, deodorizing the filthy details of the case, and fixing, while it softens and corrects, the impression it has left on the public mind." And all our London papers are unreserved in their admiration of the manner in which this great light and ornament of the English Judiciary bore himself. As our purpose is to lay the address before our readers next week, we will barely add at this time a single sentence from the *Evening Journal*: "In Sir John Coleridge's hands the scales of justice have recovered that delicate equilibrium which, as we complained on the occasion of the trial, seemed in danger of derangement under Lord Campbell's too apparent partizanship."

The Yorkshire Church Union held their second annual meeting on Thursday, the 27th ult., and passed resolutions expressing their satisfaction at the progress made towards a revival of Convocation. The Report of the Committee for the year was also read and adopted. We have room but for the following extracts from this very able and interesting paper.

Happily, the Convocation of Canterbury has, during the last session, deliberated upon matters deeply affecting the well-being of our Church, with a gravity, learning, and unanimity which must have gained the approval of all earnest-minded Churchmen, and have disarmed much of the popular prejudice which has been so unscrupulously raised against the active functions of an ecclesiastical legislature.

As a sign of our realizing the doctrines of the communion of saints, and as a step towards the accomplishment of that Catholic unity for which Christians are taught to pray, your committee have observed with gratitude the intercommunion which has taken place between the American and English Churches, both in New York, at the consecration of an American Bishop, and in London, at the commemoration of the third jubilee of the venerable Society for the Propagation of the Gospel in Foreign Parts.

In conclusion—as the present is a period of some political excitement, your committee would observe that it is not upon civil governments, of whatever party, that the Church must depend for strength and efficiency. The due exercise of those divine functions, and the conscientious fulfilment of the awful responsibilities with which she has been entrusted as her life and power—upon these must she rely for the blessing of God, and the love and reverence of the people of England.

France. The Empire continues to yield little else than noise about the marriage of its sublime Head. This wonderful event took place according to appointment, the civil part on Saturday the 29th ult., the religious on the 30th. For several days Paris was reeling with glory and joy. The ceremony at the church of Notre Dame was set forth with a degree of pomp and splendor which well illustrates the amazing facility of the French in getting up a spectacle on short notice. Whatsoever lies within the compass of human ingenuity and industry was done to produce effect. Of course in so great rapidity of preparation all must needs run to show and tinsel. The following is all we can stay to give in description of the spectacle:

The exterior appearance of Notre Dame was very magnificent and imposing, oriflammes floating from the towers, which were also adorned with colossal eagles with outspread wings. The interior had been fitted up in the most splendid manner. It was magnificently decorated and resplendent with the light of myriads of candles. A platform, overhung by a canopy decorated with eagles, and surmounted by an Imperial Crown, stood before the altar, and was occupied by the throne and the two *prie Dieus*.

The carriage conveying the Emperor and Empress was interesting as being the same that bore the first Napoleon and his Josephine on a similar occasion: it had the panels all painted over with Cupids and other hymeneal emblems, and was drawn by eight horses, their harness of crimson leather richly gilded, their heads and manes adorned with plumes of white feathers. It is said that when the Imperial couple were returning from the church, the huge crown placed upon the top of the carriage came against the *auvent* of the principal entrance to the Tuileries, and was knocked to the ground and all smashed up; doubtless a very ominous event in the eye of one so religious as his Majesty! As a sample of the profusion attending the affair, it is worth stating, that the Poet Laureate having perpetrated some stupid verses about the marriage, he was rewarded by the Empress with a gold watch studded with diamonds, and by the Emperor with a purse containing 5000 francs.

The celebration being fairly over, their Majesties retired for a few days to St. Cloud. Returning to Paris the following Saturday, he presided at a Council of the Ministers, and gave somewhat of his mind to business. His most considerable act since the marriage is a decree granting an amnesty to 4,312 persons who were driven from their homes "for reasons of surety," after the *coup d' etat* of Dec. 2d. It is said that several thousands are still languishing on the barren soil of Lambessa, or amidst the deadly marshes of Cayenne, while nearly an equal number are either confined in the French prisons, or driven to seek in foreign countries that safety which is denied them at home. The rumor of changes in the Cabinet has been contradicted by the *Moniteur*; though this is not regarded as any proof that the rumor was substantially incorrect.

Turkey. The accounts from Montenegro are daily growing more important, as indicating a probable war between the Crescent and the Cross. On the night of Jan. 5 the Turks fired the shops in Mostar, and then engaged in a general pillage. A week later we hear of several villages being plundered and burnt, and of Omer Pasha having landed with 36,000 Turks, and surrounded Montenegro, with a view of attacking it in five several points at the same time. On the other hand, some districts hitherto doubtful have declared for the Montenegrins; who are said to have repulsed the Turks in several engagements with considerable slaughter. The Austrians are marching such large bodies of troops towards Dalmatia, as, it is thought, must render a war with Turkey inevitable. A part of the Italian army has been sent to the neighborhood of Cattaro, and reinforcements forwarded even from Vienna. It is said that the military cordon now formed on the Turkish frontiers cannot be less than 20,000 to 25,000 men. The Vienna correspondent of the London *Times* says—"No one here ventures to talk about the intentions of this Government towards the Porte, but it is evident enough that the very existence of Turkey is seriously menaced." Other accounts state that the valiant Jellachich is at the head of 18,000 men acting as a corps of observation; and that General Leiningen has been despatched to Constantinople to demand the immediate withdrawal of Omer Pasha and his army, and to declare that its further advancement will be deemed a cause of war. Up to the date of Feb. 2d, Selim Bey was still on the frontiers of Albania with 10,000 men; and Omer Pasha, having suffered considerable reverses in the Berda district, was still leaning on his position at Spaz. On the other hand, the Montenegrins were said to be in a very sorry plight, being hard pressed by a formidable force, while Austria was drawing a chain of bayonets across the frontier to prevent the arrival of Turkish troops by sea. A despatch from Vienna, of the 4th inst., announces that the 9th division of the Austrian army had been ordered to be ready to march at a moment's notice to the Turkish frontier. There was also a report that Russian troops were in motion for the same service. As to the Montenegrins, we are told that they are a savage and ferocious tribe, whose independence, like the rocky mountains they inhabit, places them at once above and below the commonest arts of civilization. Their country is divided into eight districts, and the average height of the mountains about 7000 feet. Trade and commerce, except with cattle, are known only by name to these mountaineers, who are perpetually armed, either for plunder or for defense They are a brave, hardy race, inured to the fatigues and privations of guerilla warfare; and little more can be said of them.

India.—In India the British have met with considerable losses, owing, it is said, to the incapacity and inactivity of General Godwin, who left at Pegu a garrison of 400, ill-provided, to maintain their position in the face of 15,000 Burmese troops. The General having started for Rangoon, the Burmese forthwith set about an attack upon the place. The garrison was under the command of Major Hill. After suffering many very bold and well-aimed attacks, which they sustained with great spirit and conduct, they were in peril of being utterly crushed; but were at length relieved by the advance of the English columns from Rangoon which reached Pegu after encountering the Burmese in great strength, and defeating them with heavy loss.

Mexico.—The late accounts from Mexico report the forcible rejection of Congress from the Halls of Legislation by the President. That body, after discussing a bill to provide for the calling of a convention, sent the subject to a committee, which proceeded to take the declaration of President Cevallos, with a view to lodging an accusation against him. Cevallos refused to answer the interrogations of the committee, and denied the authority of Congress to impeach him. The Palace, meanwhile, was filled with troops, and it was arranged that the garrison of the city should declare against Congress. The members retaining their seats, a force of 100 men, headed by General Marin, came into the Hall, took possession of the avenues and doors, and called upon the President, Senor Montez, to dissolve the session. The President complied, and vacated his seat, but it was immediately assumed by Senor Guzman, Vice-President, who declared the continuance of the session, and a protest was agreed to by acclamation; whereupon Marin advanced and cleared the seats at the point of the bayonet. The members formed again at the convent of Espiritu, where they were again threatened by the troops, but their proceedings were not interrupted further. Cevallos, the same night, issued a decree convoking a convention in the terms of the bill rejected by Congress. At a later period, however, the deposed Congress met at a private house, and concocted an impeachment of the President. They also elected Governor Osorio of Puebla, as President of the Republic for the time being, but that gentleman declined the honor. The garrison of the city had pronounced in favor of the plan of Guadalajara, recognizing the authority of Cevallos. General Benio, the Minister of War, has requested the presence of General Uraga, without whom no Ministry could be formed. General Uraga was preparing to put his forces in motion toward the capital. It was currently reported that he was willing to acknowledge Cevallos and the present Congress on condition of their reforming the Constitution. Cevallos, by proclamation, has opened the ports of Mazatlan, San Blas, Tampico, Vera Cruz, and Camargo. There was a rumor at Vera Cruz that Santa Anna had arrived in the country, by the steamship *Albatross* at that port.

Gleanings from Foreign Exchanges.

"Our Ladye of Grace."—As a specimen of the profane character of the Mariolatry which the Romish Church has substituted for the faith and worship of Christ, we transcribe the following advertisement which appeared in the columns of the *Tablet*: "*Our Ladye of Grace of Acton.*—Our Ladye of Grace of Acton has well nigh 100 poor Children, but She has no Funds for either School or Teacher. Our Ladye of Grace of Acton has a Priest with a cure of 1,500 souls, chiefly poor laboring men and women dispersed through the villages of Acton, Ealing, Turnham-green, Chiswick, Sutton, and part of Brentford; but She has neither Church for Her people nor Rectory for her Priest. Our Ladye of Grace of Acton sits in her poor damp cellar weeping. Such the sole shelter She has for Herself, Her Children, Her People, Her Priest—aye, even for the glorious Presence of Her Son! Oh!—'vos omnes qui transitis per viam'—can you do nothing for Our Ladye of Grace of Acton, noble and rich Ladies and Gentlemen, with pleasant houses, and bright, fair, happy children—Converts who owe your happiness to this same sweet Ladye—good christian people all, who profess yourselves servants of Marye?

Money will console Her—money will teach Her poor neglected children—money will build a Church for Her People and a Tabernacle for Her Son—and nothing but money will do these things. Ah! send, then, some aid, even though the most trifling—even a postage stamp! Never was need more dire than this. Treasurers, &c.

The same charitable Ladies will also be happy to receive any little presents for a raffle which is in hand, or to dispose of Tickets in it at 1s. each. The Raffle will be completed in 3,000 subscriptions for upwards of ten prizes, all useful and many valuable. Or, both donations and applications for tickets will be received by the Rev. J. B., &c.

A complete List of Benefactors will appear in the *Tablet*.

New Churches.—A return to an address of the House of Commons, moved by the Marquis of Blandford, has just been printed, setting forth the information received by the commissioners appointed to inquire into the practicability and mode of subdividing parishes, respecting the immediate want, as reported by them, for 580 new churches. The return specifies each place in which such additional church accommodation is required, the number of population of each, and the amount of church room, with the proportion of free sittings now provided. Of the 580 new churches which the commissioners say are required in the various dioceses of England and Wales at the present time, they assign to Canterbury 5; York 17; London 58; Durham 26; Winchester 30; Bangor 11; Bath and Wells 2; Carlisle 6; Chester 21; Chichester *nil*; Ely 4; Exeter 20; Gloucester and Bristol 23; Hereford 3; Lichfield 73; Linford 14; Peterborough 11; Ripon 67; Rochester 7; Salisbury 5; St. David's 19; Worcester 21; and Sodor and Man *nil*.

Scene in a Churchyard.—Notice having been given to the officiating clergyman of Christ church, Broadway, Westminster, that a child was to be buried on Friday afternoon, the Rev. gentleman attended to read the Service over the dead; but when he arrived at the grave the parents and friends of the deceased, most of whom were males, refused to allow the Burial Service to be read, saying that they were Roman Catholics, and the child would be ——— if the Church of England prayers were repeated over it. The clergyman told them that he would not allow the child to be buried without the necessary proceedings were gone through, and pointed out to them the usual practice adopted, from which he said he could not nor would not depart. They insisted that the body should be covered over without the prayers, and threatened to fill up the grave themselves. The clergyman maintained his resolution, when two or three of the mourners, seizing the spades in great anger, commenced filling up the grave. The clergyman ordered the spades to be taken away, and the earth removed from off the coffin. This was accomplished after some difficulty. Hundreds of persons had now assembled round the churchyard, the Irish threatening what they would do unless the child was allowed to be buried without the Protestant service. Ultimately the clergyman was allowed to proceed, but the mourners said that they did not believe what he was saying, and that the child would be ———. The grave having been filled up the whole of the friends of the deceased fell on their knees on the grave, calling on the Virgin Mary to witness that they had done all in their power to prevent the prayers from being read.

The Bishop of Sydney.—Along with cargoes of precious metal growing continually larger, Australia has lately sent us something better—a man worth his weight in it—the good Bishop of Sydney. The reception given to him on Friday in that well-known first-floor in Pall-mall, where the venerable Society personally resides, was a picturesque incident, even in the hands of Sir R. Inglis and the Bishop of London. The man who went out an archdeacon, the highest ecclesiastical officer in the colony, returns a metropolitan—why not an Archbishop? with jurisdiction over five sees. His own speech was warm with simple and kindly feeling, and his visit will prove useful, we trust, in more ways than one. We need some such help to realize the value of the present opportunity—the opportunity of winning and keeping for the Church all that we can of the tide of emigration that is spreading itself over the hills and plains of the Australian continent. How vast the spiritual harvest, the laborers how few? An active and a numerous clergy are wanted in Australia now.—*Guardian.*

The Register.—Our readers will remember that we have often quoted the *Banner of the Cross* as an organ of the Church in America. It has been purchased by some churchmen desirous, they are pleased to say, of having an organ of the character of the *Guardian* in England. That there is an opening for such a paper we have some means of judging, having at this time lying before us three distinct applications from the three chief towns of the United States from parties requesting to be appointed our agents. In future the paper above alluded to is to be called *The Register*, and, judging from the number before us, it bids fair to combine talent and information far above what we have been accustomed to find in American papers; and in directing attention to the advertisement of it in our columns, connected with an English name well known to our readers, we bid it heartily "God speed."—*Ibid.*

A Crust for Romanists. Lord Carlisle has addressed the following letter to the editor of the *Leeds Mercury*, in reference to the case of the Madiai:

I am aware that it is thought by many that, so far from the case of the Madiais being a solitary instance, the prisons of Italy are at this moment crowded with the victims of religious persecution. I speak not of matters, however, which are beyond my cognizance. Upon the ground of what we do know as a fact, without concerning ourselves for the present either with the conduct of foreign Governments or of our own, it is impossible that we should not await with great anxiety the course adopted by our own Roman Catholic fellow-subjects. They have continually assured us that the old principles and codes of intolerance, once certainly (and I readily admit, not exclusively) attached to their Church, had fallen into practical desuetude, and were viewed by them with at least as much abhorrence as by ourselves We gave them credit for the generous self-assertion. I will not waste your space by a reference to what is of so little moment as my own career; but I feel that on the whole it has not lagged in sympathy for their just rights What has since happened? A man is in danger of meeting with his death, under a judicial sentence, for the offence of reading the Bible. The fact, as far as I yet know, is not controverted. It is known there are some, it is believed there are many, undergoing similar risks. It must be perfectly obvious that in such a state as Tuscany these ecclesiastical sentences and penalties must slumber or revive under the paramount inspiration of Rome. Now our Roman Catholic countrymen profess implicit spiritual deference and allegiance to the See of Rome. With that principle of their faith it is no business of mine to quarrel; but as even spiritual authority must maintain some reciprocal relations with those who are subject to it, surely the Roman Catholic citizens of the United Kingdom will address the voice of remonstrance to their spiritual superior—deferential, dutiful, submissive as they will—but still earnest, importunate, and incessant, till by its timely intervention they are rescued from this glaring inconsistency, this intolerable reproach. I might, had space and opportunity permitted, have been tempted to remark on many gathering symptoms, long foreseen, long expected by many, of a more obstinate and decisive conflict in the world than has yet occurred; but I refrain from all matters of speculation, and, confining myself to what is subject of actual record, I must repeat, that upon the mode in which the Roman Catholic body at large treat these contemporary occurrences their place in the estimation even of their most sincere well-wishers must largely depend.

Habitual Private Confession. A meeting of the inhabitants of the county of Devon was held on Friday, at Exeter, for the purpose of petitioning the Queen to issue a royal commission to inquire into the alleged practice of auricular confession in the diocese of Exeter. "The meeting was most fully and respectably attended. Persons holding different opinions in religion, as well as politics, were present, including Sir John Yarde Buller, the senior M. P. for South Devon." The following petition was unanimously adopted:

We, your Majesty's most dutiful and loyal subjects, inhabitants of the county of Devon, members of the United Church of England and Ireland, beg humbly to approach your Majesty with every assurance of attachment to your Majesty's person and family, and of submission to your Majesty's authority, as appointed by God the "Supreme Governor in these realms, over all persons, in all causes, as well ecclesiastical as temporal." Your petitioners, deeply attached to those pure doctrines of the Church, to uphold which your Majesty's family were called to the throne, have viewed with alarm the introduction of many innovations into her services, tending, in the opinion of your petitioners, to a return to Roman doctrines and practices. Among these, your petitioners especially complain of the encouragement given to auricular confession, accompanied in some instances by the imposition of penance. Your petitioners do not deny that cases arise in which a wounded conscience may find relief in the disclosure of its griefs and difficulties to some minister of the Gospel, qualified to give instruction and consolation. But, distinct from this, your petitioners have reason to believe there exists in some parishes a systematic and almost compulsory training to the constant practice of confession; and that in some instances after confession penances have been imposed, for neither of which, it is contended, can any warranty be found either in the doctrine or discipline of the Church. Your petitioners consider that the natural tendency of such acts is to set forth the clergy so acting, not in their true Protestant character as servants of the Church, ministering in the godly edification of the people, but rather as lords over God's heritage, acquiring and exercising undue power over the consciences of men, through the knowledge of their secret sins and infirmities thus obtained. Your petitioners understand that the practices complained of have from time to time been brought before the notice of the Bishops of some of the dioceses of England, but that they, nevertheless, do still prevail, and are increasing, whether from the absence of sufficient power in the ecclesiastical authorities, or an unwillingness to exert that power, we carefully abstain from giving an opinion. Your petitioners look with confidence to your Majesty, as supreme ruler, both in Church and State, and humbly pray that, in conformity with the custom of your royal predecessors, your Majesty's authority may be exercised herein, and that your Majesty will see fit to issue a royal commission to inquire into these practices, in order that an effectual stop may be put to them forever within the pale of the United Church.—*Guardian.*

The Case of Dr. Newman.—Four days last week were occupied by counsel in arguing before Court of Queen's Bench the case of "Achilli v. Newman," on the application for a rule for a new trial on the ground that the verdict was against the weight of the evidence. Sir F. Thesiger, Sir F. Kelly, and Mr. T. F. Ellis, showed cause on behalf of Dr. Achilli against the rule. The Attorney-General, Mr. Sergeant Wilkins, Mr. Bramwell, Q.C., Mr. Addison, and Mr. Badeley, supporting it for Dr. Newman. The argument turned, of course, entirely on the credibility of Dr. Newman's twenty-three witnesses, as against Dr. Achilli's own veracity, without exhibiting any new facts. The court took time to consider its judgment. In the course of his argument Sergeant Wilkins commented upon the cases of Elena Valente and Maria Principe, &c., and asked whether the men who committed such crimes as those witnesses proved were the persons to pull down the Pope and strip off from him his scarlet robes?

"Lord Campbell said he thought the Pope did not wear scarlet robes; but when he received him (Lord Campbell) he was dressed in a flannel dressing-gown.

"Mr. Sergeant Wilkins said that was not a material issue. (Laughter.)

"Lord Campbell—The Pope in another character was said to be arrayed in scarlet. (So we understood his lordship, who spoke in a very low tone.)

"Mr. Sergeant Wilkins—he would not dwell upon that point, as he was reminded that by the new rules 'color' was abolished. (Laughter.)"—*Guardian.*

Mr. Walter Scott Lockhart Scott, of Abbotsford, the only son of Mr. Lockhart, and grandson of Sir Walter Scott, died, unmarried, on the 10th inst., at the early age of twenty-seven. When Sir Walter died he left two sons and a grandson to perpetuate the lineage of his house; and it is difficult to conceive that even a chance thought could have crossed his mind that all three should die childless and abroad in the short space of twenty years. The only grandchild of the great novelist now alive is Mr. Lockhart's only surviving child, Mrs. Hope. It was but a month ago that we were called on to chronicle the death, at thirty-seven, of the closest link in blood to Scott's great contemporary, Byron; and here are we now recording the death, at twenty-seven, of the closest link in blood to Byron's great contemporary, Sir Walter Scott. It seems as if it were ordained that the children of the brain shall be the sole creations of great authors destined to endure.—*Athenæum.*

Church Building in West Galway.—An interesting paper has been published by the Bishop of Tuam, on Church extension in West Galway. The sum received amount to 3,756l. 13s. 6d., collected in the district, 1,252l. 8s. 8d., private subscriptions, and 2,075l. from the Ecclesiastical Commissioners, making a total of 7,083l. 17s. 2d. The Bishop states that although this sum exceeds the amount originally asked for, the rapid advance of the Reformation in West Galway has rendered it necessary to supply Church accommodation more extensively than was at first intended. Eight churches have been erected, or are in process of erection; and two large licensed school-houses have been fitted up for Divine worship. The engagements at present entered into will require a sum of 745l. 6s. 6d. beyond that placed at the Bishop's disposal, while there remain four, if not five, localities where churches are still required.

Fredericton. — *Synodal Action.* — The Bishop of Fredericton has, at the request of his Clergy, determined to hold a diocesan meeting at the time of the next general meeting of the Diocesan Church Society of St. John's for the purpose of considering "whether it be expedient that the Bishops, Clergy and laity in communion with the Church of England, should be empowered to meet in Diocesan or other Synods, and make regulations for the management of their internal ecclesiastical affairs."

As a preliminary measure he has directed each Clergyman to call a meeting of the habitual attendants at his parish Church or Churches, and to take the sense of the persons assembled, "being, of course, understood to be *bona fide* members of the Church," in the above proposition. The Canadian *Churchman* contains an account of the proceedings at one of these meetings, viz., at St. George's Carleton, in the city of St. John, where the following resolution was passed:

Whereas it appears to this meeting to be highly desirable that the lay members of the Church should be admitted to a share in the management of the Ecclesiastical affairs of the diocese, from which at present, under the existing state of things, they are wholly excluded—

Resolved, As the opinion of this meeting, that it is expedient, with a view of giving the laity that share enjoyed by them in all the dioceses in the United States, and to their enjoyment of which the rapid growth and firm position of the Church in those States is greatly attributable.—that the Bishops Clergy, and laity, in communion with the Church of England, in the colonies of the British empire, should be empowered to meet in diocesan and other Synods, and make regulations for the management of their internal Ecclesiastical affairs

New Publications.

A Presbyterian Clergyman looking for the Church, by One of Three Hundred. 12mo, pp. 580. General Prot. Epis. Sunday School Union.

We doubt not that the appearance of these papers, formerly published in *The Churchman*, in the more lasting and suitable form in which they are now presented to the public, will be gladly welcomed by our readers. To those that have perused them in our columns, we need say no word in commendation. We doubt not that all will desire to have a copy upon their book shelves, from which they may occasionally treat themselves with an intellectual feast, by the reperusal of its pages.

A more thorough review, a more searching and withering examination of the evils of sectarianism; a more beautiful and feeling tribute of praise to The Church perhaps does not exist in the English language.

And this is no picture of imagination, no fancy sketch, to attract a superficial reader, but the actual experience of a man honored among those from whom he went, and those to whom he came, for learning and piety, for his high Christian character, as he advanced from darkness into light. Can we wonder then, when he has arrived at the goal towards which he had been *so long* travelling, and found it all that he could wish, that he should burst forth in the exclamation, with which the volume closes:

"My heart is fixed; O God, my heart is fixed. I breathe the free, bright, sparkling atmosphere of the purest antiquity. I live again in the times of Irenæus, Ignatius and St. Paul. I am held by a line of a thousand links going back to the cross. I am member of the body in which the faith has lived from the beginning until now; and with no measured satisfaction, I can join the cry of ten thousand times ten thousand and thousands of thousands in which the voices of Three Hundred can be scarcely heard, 'We have found it! we have found it!' and while we live the joyful Eureka and the adoring Alleluia shall go up together."

Pastoral Theology, or the theory of the Evangelical Ministry, by A. Vinet. 12mo, pp. 287. Harper & Brothers.

This work has been translated from the French by the Rev. Thomas H. Skinner, D. D., Professor of Pastoral Theology in the Union Theological Seminary of New York. It seems to be well translated and ably edited, and is published in a handsome and convenient style.

Of the original work little need be said, as it has already been long before the public. It is one of those loosely written, illogical works, that are so highly esteemed among the "*Evangelical* Clergy;" proving much by assuming the whole question, and drawing conclusions which are of course "*undeniable*" with lightning-like rapidity, and raising the mighty superstructure of "The Theory of the Evangelical Ministry" upon a basis of suppositions that are neither admitted nor tenable. In the examination of the work before us, we were occasionally reminded of the story that used to amuse us in our school-boy days, of the logic of the stripling who proved "most satisfactorily" "that an eel-pie was a pigeon."

The Touchstone of Character, translated from the French of the Abbé Frederick Edward Chassay. 12mo, pp. 257. M. T. Cozzens.

This work is a scorching review of the principles of the debasing and sensual philosophy of the day; meant to counteract the influence of that species of literature which, emanating from France as its centre, has spread throughout the world its corrupting theories, finding but too many ready to be caught by its dazzle and to enter its service. We cannot perhaps better commend it than by giving the following extract from a prefatory note by the American editor our most unqualified endorsement.

"This work of Abbé Chassay's, as some one has said, is at once a triumphant vindication of Christian morals against the literature of sensualism, and a volume of pious and excellent meditations, not perhaps for girls, but for women of the world, and of society; and an instructive volume for men of study, for priests, for the learned, and also for young men who have been read in the literature of which it is so admirable a condemnation."

The Adopted Child, by Geraldine Endsor Jewsbury. 16mo, pp. 346. Harper & Brothers.

An autobiography of a child, but equally interesting to old and young, and both may draw a moral from it. It is well written and in some parts well calculated to touch our kindlier feelings. The principal character is drawn with a vigorous hand, and the story naturally told; some of its scenes are vividly portrayed. It is designed to show that children are not always such happy creatures as they are usually supposed to be.

TO CORRESPONDENTS.

We have received several other well-written communications touching Dr. Ives, which we probably shall not publish, being convinced that our readers generally will be neither gratified nor benefitted by any further agitation of the matter. It was not without reluctance and misgiving that we determined to publish the first that came to hand, which, as will be seen, is most creditably written. So, we trust that our worthy correspondents will not think that their honest and honorable endeavors have been at all slighted.

Died.

At Sydney, Cape Breton, on the 30th of December last, in the 67th year of her age, Hannah Inglis, wife of the Rev. Charles Inglis of Sydney, and daughter of the late Lawrence Hartshorne Esq. of Halifax, N. S.

In Brooklyn, N. Y., Feb. 13, after a short but severe illness, at the house of her brother-in-law, George W. Read, Susan Duncan, aged 17 years and 11 months, the daughter of the Rev. Wm. A. Curtis, rector of St. Peters church, Hobart, Delaware county.

Mrs. Caroline Maria Schroeder, who died at Brooklyn, Long Island, February 7th, was the wife of the Rev. Dr. J. F. Schroeder; the eldest daughter of the late Hon. Elijah Boardman, Senator in Congress; and the sister of the Hon. W. W. Boardman of Connecticut. And she illustrated, in all the relations of social and domestic life, the admirable qualities that have, for several generations, distinguished her ancestors, the Masons, Whitings, and Boardmans of Connecticut and Massachusetts. She had a vigorous and well-balanced mind, which was highly cultivated by a sound Christian education, and was endued plenteously with heavenly gifts. The companions of her youth, while she pursued her studies at Litchfield, Hartford, and New Haven, cherish a fond remembrance of her personal beauty, intellectual endowments, and endearing loveliness. As her character developed, and her natural qualities of mind and heart, sanctified by grace, were exercised by the cares of life, by many sorrows, by her bereavements in the death of her parents, of two brothers, of a sister, of four of her eight children, and of many dear friends, as well as by her great bodily weakness for several years, she exhibited a rare example of Christian patience under her afflictions. At all times, and in all circumstances, she was the dignified, devout, and meek follower of the Lamb, fulfilling in faith and love all the vows of God that rested on her.

Compelled by ill-health to seclude herself from society, she enjoyed very favorable opportunities for calm religious contemplation. And her profiting appeared. While the world around her were all the week long, and even on the Lord's day of rest, too busy with mere earthly cares, her soul celebrated a perpetual Sabbath. A multitude of angel thoughts continually occupied her heart, and converted it into a heaven on earth, where, as in Isaiah's vision, the Lord sat on his throne, and these holy ones, the heart's Cherubim and Seraphim, uttered hallelujahs, and cried one to another and said, "Holy, holy, holy is the Lord of hosts."

She took great delight in reading, and in instilling into the minds of her children and servants, the holy principles which guided her through life, As almost all the books she read were of a religious nature, her thoughts and feelings were greatly sublimated, and were often, all the day long, in the spiritual world among the blest there. Her many admirable letters to her family and friends, both in this country and while she travelled in Europe with her husband and son, are a faithful record of her holy life and her exalted character.

She was eminently charitable, being an active member of several benevolent societies; and taking special care of many of the poor and afflicted, to whom she often addressed written pious counsels. It was this predominant benevolence which caused her to enjoy so greatly the society of her intimate friends, whom her Christian cheerfulness and strong feelings of attachment led to regard her with the tender love that now embalms her memory.

The week before her death, she conversed with her husband and children on the subject of her decease, and gave *many directions* relating to that sad event, as though she had a presentiment of its near approach. But she was composed and happy in her views of death, for she feared no evil in the great change that awaited her. She was ever *ready to depart.* A venerable Christian, who has now passed the age of four score, and knew her from infancy, has said, "Had she died suddenly, at any moment within the last thirty years, I should have had the most entire quietude in regard to her being happy in the other world." And this sentiment, as to her ripeness for heaven, has been repeated by many of her clerical and other pious friends. She was ever ready. She saw the spirits of her parents, sister, brothers, two daughters, and two infant sons, affectionately beckoning to her to come up higher, and she longed to join them. Her four surviving children had ever been a sweet comfort to her heart. Her devoted son, the Rev. J. F. Schroeder, Jr., she lived to see ordained as a minister of Christ; and she rejoiced at the season of her last communion, to partake of the consecrated elements from the hands of her husband and of this son.

Among her last words were some tender expressions of love to her family and especially to her devoted daughters and her little son, now eight years of age. But, strong as her earthly affections were, her faith, much stronger, rent them with little effort, for she was comforted with a sense of God's goodness. She knew that the gloom which was gathering around her was but the shadow of the throne. Her last illness, occasioned by erysipelas in the head, was so sudden and severe, as to disqualify her for much conversation with her family and friends. But her mind dwelt continually on heavenly things. She prayed often and fervently; and, as if counting over the jewels of her heart, she named each one of her loved ones, the living and the dead. She repeatedly and fervently desired to "go home," to the saints' "rest in heaven." And while her husband, children, and sister were kneeling around her bed, and offering up the Church's Commentary Prayer for a sick person at the point of departure, she feebly breathed her last sigh. Her soul went up upon the holy incense of this solemn prayer, and took its place in that celestial galaxy, which, like a great zone of light, girdles and beautifies the Church's firmament, and invites the thoughts and affections of the living, to the devout contemplation of saints departed, who constitute that glorious firmament on high. To every member of her mourning family, and to all who knew and loved her, she is now, while they linger among the shadows and sorrows of our sublunary state, *a guiding star in heaven*, in whose light they may well love to walk.

Notices.

The Rt. Rev. Bp. Wainwright has deferred his visitation at St. Luke's, New York, till the afternoon of March 13th, being the 5th Sunday in Lent.

The Bishop of New Jersey intends, God willing, to institute the Rev. Rob. T. S. Lowell, M.A., at Christ ch., Newark, on Wednesday, March 2, at 10½ A.M.

Rev. Thos. Gallaudet invites all such persons as are interested in advancing the welfare of the educated deaf-mutes of this community, to attend a meeting on Thursday evening, March 3d, at 7½ o'clock, in the small chapel of the University on Washington Square. The Provisional Bishop has kindly consented to be present.

THE CHURCH CHARITY FOUNDATION.

The first Anniversary Meeting of this Corporation will be held in Grace church, Brooklyn Heights, on Sunday evening next at 7½ o'clock. Bishop Wainwright will preside, and addresses may be expected from several of the clergy.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Distributions for the month ending 31 Jan., 1853: 592 Bibles, 336 Testaments, 5598 Prayer Books, and Psalms and Hymns 47.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

A regular meeting of the above Society will be held on Tuesday evening, the 1st March, at No. 291 Fulton st., (Freeman Buildings) at 8 o'clock.

Samuel B. Caldwell,
Feb. 26, 1853. Recording Secretary.

EPISCOPAL APPOINTMENTS.

The Rt. Rev. the Provisional Bishop of the Diocese of New York proposes to make his visitations during the current month as follows:

Date.	Churches and Hours of Service.
20, 2d Sunday in Lent,	A. M. Calvary, N.Y. Ordination.
	P. M. St. John Baptist, New York.
	E. Holy Apostles, New York.
23, Wednesday,	E. Ascension, Bushwick.
25, Friday,	E. Calvary, Brooklyn.
March 2, Wednesday,	E. Calvary, Williamsburgh.
4, Friday,	E. St. Peters, Brooklyn.
13, 5th Sunday in Lent,	P. M. St. Luke's, New York.

LENT SERVICES.

All Saints Church. Daily Service at 7 A.M., Lecture 5 P.M., with the exception of Wednesdays when services and Lecture at 7½ P.M.

Acknowledgments.

The Treasurer of the Seminary Sunday School respectfully acknowledges the receipt of the following contributions:

Jan 26, 1853, Mr Edward McVickar, per Mr J H Hobart Brown $3 00
30, Mr Stevens Parker 5 00
Feb 8, Rev Samuel R Johnson, DD, library published by Gen Prot Epis S S Union 10 00
15, Mr Julius H Waterbury 25

Donations are earnestly solicited, and may be sent to the Rev Samuel R Johnson, DD, Dean of the Seminary,

GEORGE K. WARNER,
Feb 15, 1853. Treas of Sem Sunday School.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

B P, a bundle of clothing; H D H 1; By S & S, Charity 5.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

Thro Thos N Stanford Esq: 5 from M, for Nashotah; 5 from St Marks, Orange, N J, for 'Bishop White Hall;' 2 50 from T R Ingalls, Greenwich, N Y; 100 from Anonymous, Hartford, Ct.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, Feb 16, 1852. Pres. of Nash. House.

The undersigned gratefully acknowledges in behalf of Nashotah Mission the receipt of 5 from St James, Milwaukie, thro Rev J P T Ingraham, for salary of Rev Dr Adams; 10 85 from Zion ch, thro Rev R Cox; 10 from miss soc of Epiphany ch S S; 10 from N J C.

Delafield, Wisconsin, AZEL D. COLE.
Feb 15, 1853. Pres. of Nash. Mission.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of the following alms, viz:

1 from four children of the Church; 13 for the Chippeway miss, from the S S of Christ ch, Poughkeepsie, N Y, per Rev Saml Buel, rector, and 50 from a female com of the same parish, per the same; 5 from a Maryland churchwoman for the Indian miss; a box of clothing from the ladies of the ch of the Holy Trinity, Brooklyn, N Y.

JAMES LLOYD BRECK,
For the Minnesota and Chippeway Missions.
Chippeway Mission House, Jan. 30, 1853.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 15 inst.

Trinity, Plattsburgh, sunday school, Rev J H Coit 5; Miss Amy A Ballow, sub 2; Chas H Roach, sub 2; an invalid 1; All Saints, Rev W E Eigenbrodt 35 18; a friend in Virginia, by Mr Dana 5. Total $50 18.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb 22, 1852. 20 John street.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the Church of the Holy Evangelists:

Two bales of clothing, the donors names not given. But in the little note which accompanied the gift, the subscriber recognized the same hand which for ten years has annually been presented with similar charities. May the church-poor never lack such friends as these! and the ministry made glad by such valuable aids!

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street.

BENJAMIN EVANS,
New York, Feb. 22, 1852. 172 Broome-St.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Feb. 15:

Ch of Ascension, N Y 308 80; 600 for the Epis miss ass for the West, Phila, 300 specially designed for the Bishop of Illinois; W H Mincher, Nashville, Tenn 50c. Thro J K Sass, R A in S C; Prince Frederick, Pee Dee 50; St Philips, Charleston, Fa 5; South West 46 87; Waccanan, All Saints 70; Calvary, Charleston, Bp Freeman 13 11; Mrs Esther Holbrook, half 30; Grace, Camden 30; Christ ch parish 25; Clarendon, St Marks 25—294 98. St Lukes, Racine, Wis 5; a lady of St Georges, Astoria, half 1 50; St Peters, Oxford, Ct 3 10; Christ, Quaker farms, Ct 2 48; St Pauls, Edenton, N C 24 60; St James, Fairhaven, Conn 5; St Pauls chapel, N Y, of which 2 is for Minn 161 58. Total $1407 54.

THOMAS N. STANFORD, Treas.,
Feb 22, 1853. 137 Broadway.

THE MARINER'S HOME, (North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Brooklyn 1 25; A Lady, a member of the ch of the Ascension 1; a member of St Marks, Phila 20. Total 22 25.

We still need $27 75 to make up the quarter's rent past due. We thought, when we published our last acknowledgement and made known our need for the Home, that we would be spared the necessity of asking again. But we have the work upon our hands, and what are we to do? *Gladly would we avoid these appeals*, if we had the ability to carry on this undertaking of ourselves, impressed as we have become with its necessity to the well working of our mission to seamen. We need aid for this now, and we shall need more aid to continue it. And in this connection allow me to ask, are there any who feel interested in the poor the widow and the fatherless?

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 18 Dey St.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 11th ult:

J Caswell, an, 1853, 10; N M Stratton, an, 51 and 52, 4; Capt H W Ogden, don 5; Mrs John J Astor, Jr, don 50; John H Earle, an, 1853 10; J Van Rensselaer and sister, an, 52, 4; Calvary ch sunday school, to constitute Rev Dr Hawks a patron 100; Mrs Thos Gibbes, an 1853, 3; a mite from a seaman 1; U, thro S & S 10; Trinity, N Y, stipend 200.

Annual Subscriptions for 1852 at 2: P Hanford, Dr John Miller, C W Sanford, Wm Poole, S M Cornell, R H Hopkins, David Perkins, James Robinson, Joseph Dixon: 9 at 2—18.

Annual Subscriptions for 1852 at 5: Lewis Morris, Isaac C Lea, Walter Roome, Jno H Williams, Mrs Robert Carter, S T Skidmore, P K Kearney: 7 at 5—35.

Annual Subscriptions 1853 at 5: G A Van Bokelin, Chas Kneeland, Jr, E B Sutton, J P Giraud Foster, L M Hoffman, Mrs L M Hoffman, John H Swift, J C Stevens, Wm Douglass, Mrs Chas King, Jno P Hamilton, Mrs DeRham, Robert B Minturn, P S Van Rensselaer, Capt H W Ogden, Mrs John Rogers, Wm E Chisolm, Dr Benj Ogden, Saml Davis, Wm O Hoffman, John Bard, George P Rogers, Geo T Strong, G Furman, Jr, Richard W Hurlbut, J T Irving, Mrs Chas Minton, Wm S Wilson, James Warren, James R Warren, J C Warren, George C Collins, B B Sherman, M W Hamilton, George A Jarvis, George D Morgan, P C Van Schaick, Mrs P C Van Schaick: 39 at 5—195. Total $645.

E. M. DUNCAN, Treas.,
Feb 8, 1852. 114 Wall st.

Advertisements.

CHURCH DAMASK AND CARPETING.

DOREMUS & NIXON

INTEND always to have on sale a choice assortment of Damask and Moreen, for Cushions.

Mohair Plush, and *Silk Velvet*, } for Pulpit Cushions.
Carpeting of every description.
Cocoa Matting and Mats, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair*.
oct16-1yr . No 21 Park Place, and 18 Murray st.

A CHURCH DICTIONARY, by Walter Farquhar Hook, D.D., Vicar of Leeds, Sixth Edition, revised and enlarged. One Volume, 8vo. Price reduced to $3 50.

"On all subjects connected with the Church of Rome the work has been considerably enlarged. More than 100 new articles have been added, including notices of various Christian communities not in connection with the Episcopal Church. The copious quotations from authors of repute, and the frequent references to authorities, give confidence in the accuracy of the information contained in the work. On all matters ecclesiastical it is by far the best book of the kind, and for Anglican readers, will long be the standard Church Dictionary."—*Literary Gazette.*

Imported and for sale by D. APPLETON & CO.,
Feb 26-4t 200 Broadway.

A GENTLEMAN about leaving the city for England will dispose of all his books on the most reasonable terms, at least for one half the original cost. These works are all new and consist of nearly all the principal divines of the Church of England, as well as forty or fifty volumes of the Library of the Fathers. They are to be seen at 877½ Broadway between 18th and 19th street.
Feb 26-3t

LITTELL'S LIVING AGE, No. 459, 12½ cents.

CONTENTS.

1 Mr. Thackeray's Lectures, *N. Y. Recorder and Literary World.*
2 Theodore Parker and his Supporters, *Boston Traveller.*
3 Modern French Infidelity, *Christian Observer.*
4 The Walhalla at Tamworth, *Times.*
5 Money and Morals; a Book for the Times, *Examiner.*
6 French Wooden Shoes, *Household Words.*
7 A Young Girl's Story, *Eliza Cook's Journal.*
8 Tit for Tat, *Household Words.*
9 Critical Position of Great Britain, *Economist.*
10 The Two Ministries, *Economist.*
11 England on the Defensive—Our Duty to Belgium, *United Service Magazine.*
12 French Emperor's First Ball, *Times.*
13 Rational Schools, *Household Words.*
14 The Madiai, *Times.*
With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

Poetry.

THE BONDS.

Bind me, oh! Thou Blessed Saviour,
As they bound Thee, o'er and o'er,
Matchless in thy meek behaviour,
To the pillar red with gore;
Bind me, Lord, to all Thy will—
Weeping, sorrowing, suffering still.

Let no love but Thine engage me,
Let obedience hold me fast;
Let no wrath of man enrage me,
Welcome be its bitterest blast.
Only bind me, Lord to Thee,
For a sweet eternity!

Hast Thou said Thy yoke is tender,
And its burthen softly light?
Let me, then, all homage render,
Heart, and soul, and sense, and sight
Bind each thought, and word, and deed,
From Thee never to recede.

For they bound Thy hands who bought Thee
As the victim scourg'd for man—
Hands Divine, which oft have sought me
When far off from grace I ran.
Hold me now, and hold me fast,
Lest I fall away at last.

MATT. BRIDGES.

SELECTIONS FOR LENT.

FASTING THE BEST PREPARATIVE TO PRAYER.—It is a sad consideration, and of secret reason, that since prayer of all duties is certainly the sweetest and easiest, it having nothing of disease, but much of comfort, and more of hope in it; yet we are infinitely averse from it, weary of its length; and yet there is no visible cause of such indisposition, nothing in the nature of the thing, nor in the circumstances necessarily appendant. Something is amiss in us, and it wanted a name, till the Spirit of God taught us that immortification of spirit is the cause of all our secret and spiritual indispositions: we are so incorporated to the desires of sensual objects, that we feel no relish or gust of the spiritual. It is as if a lion should eat hay, or an ox venison; there is no proportion between the object and the appetite, till, by mortification of our first desires, our wills are made spiritual, and our apprehensions supernatural and clarified. And this was mystically signified by the two altars in Solomon's temple; in the outer court whereof beasts were sacrificed, in the inner court an altar of incense: the first representing mortification or slaying of our beastly appetites; the second, the offering up our prayers, which are not likely to become a pleasant offertory, unless our impurities be removed by the first sacrifices; without our spirit be mortified, we neither can love to pray, nor God love to hear us.—*Bishop Taylor*.

PRAYERS MOST TRULY OURS WHEN NOT OURS.—No prayer is so truly or so properly mine, as that which the Church hath delivered and recommended to me. In sudden and unpremeditate prayer, I am not always I; and when I am not myself, my prayer is not my prayer. Passions and affections sometimes, sometimes bodily infirmities, and sometimes a vain desire of being eloquent in prayer, aliens me, withdraws me from myself, and then that prayer is not my prayer. In that African council, in which St. Augustine was present, to remedy the abuse of various forms of prayer, which divers churches assumed, it was decreed that no prayers should be received in the Church, but such as were composed or approved by the council. We have proceeded so too; no prayers received for public use, but those that are delivered by public authority; and so, they become my prayers. As the law of the land is my law, and I have an inheritance in it, so the prayers of the Church are my prayers, and I have an interest in them, because I am a son of that family. My baptism is mine, and my absolution is mine, because the Church hath given them to me; and so are her prayers mine.—*Donne*.

TO THE SUPREME BEING.

The prayers I make will then be sweet indeed,
If Thou the spirit give by which I pray:
My unassisted heart is barren clay,
That of its native self can nothing feed;
Of good and pious works Thou art the seed,
That quickens only where Thou say'st it may:
Unless Thou show to us Thine own true way,
No man can find it; Father! Thou must lead.
Do Thou, then, breathe those thoughts into my mind,
By which such virtue may in me be bred,
That in Thy holy footsteps I may tread;
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praises everlastingly.

MICHAEL ANGELO, *translated by Wordsworth*.

SENTENCES FROM ARCHBISHOP LEIGHTON.

[Selected for The Churchman.]

Beware of two extremes, that often cause divisions—*captivity to custom* on the one hand, and *affectation of novelty* on the other.

Labor for a staid mind, that will not be "tossed to and fro and carried about with every wind of doctrine," or appearance of reason, as some that like weathercocks are easily blown to any side, with mistakes of the Scriptures, either arising in their own minds or suggested by others. Eph. 4: 14.

In unclear and doubtful things be not pertinacious, as the weakest minds are readiest to be, upon seeming reason, which tried will probably fall to nothing; yet they are most assured, and cannot suffer a different thought in any from their own. There is naturally this POPENESS in every man's mind, and most, I say, in the shallowest; a kind of fancied *infallibility* in themselves, which makes them *contentious*, contrary to the Apostle's rule—"Let nothing be done through strife or vain glory"—and as earnest upon differing in the smallest punctilio as in an high article of faith. Stronger spirits are usually more patient of contradiction, and less violent, especially in doubtful things: and they that see farthest are least peremptory in their determinations. The Apostle to Timothy hath a word—"*the spirit of a sound mind*"—it is a good sound constitution of mind not to feel every blast, either of seeming reason, to be taken with it, or of a cross opinion, to be offended at it —Phil. 2: 3. 2 Tim. 1: 7.

Join that which is there—"*the spirit of love*"—in this particular. Not at all abating affection for every light difference—and this the most are a little to blame in—whereas the abundance of that should rather fill up the gap of these petty disagreements, that they do not appear, nor be at all sensibly to be found. No more disaffection ought to follow this, than the difference of our faces and complexions, or feature of body, which cannot be found in any two alike in all things.—2 Tim. 1: 7.

In the defense of Truth, as the Lord shall call us, let us be of one mind, and all as one man. Satan acts by that maxim, and all his followers have it—"*Divide and conquer*"; and therefore let us hold that counter-maxim—"*Union invincible*"!

Some account it a sign of much advancement and spiritual proficiency to be able to sit in judgment upon the qualifications and actions of others, and to lavish out severe censures round about them; to sentence one weak and of poor abilities, and another proud and lofty, and a third covetous. But it were truly evidence of more grace not to get upon the bench to judge them, but to sit down rather and mourn for them, when they are manifestly and really faulty; and for their ordinary infirmities, to consider and bear them. These are the characters we find, in the Scriptures, of stronger christians.—Rom. 15: 1. Gal. 6: 1.

Nothing truly shows a spiritual man so much, as the dealing with another man's sins. Far will he be from the ordinary way of insulting and trampling upon the weak, or using rigor and bitterness even against some gross falls of a christian, but will rather vent his compassion in tears than his passion in fiery railings: he will bewail the frailty of man, and our dangerous condition in this life, amidst so many snares and temptations, and such strong and subtile enemies.

Jesus Christ accounts the sufferings of His Body—the Church, His own: "Saul, Saul, why persecutest thou Me?" The heel was trode upon earth, and the Head crieth from Heaven, as sensible of it. This, in all our evils, especially our spiritual griefs, is a high point of comfort to us, that our Lord Jesus is not insensible to them. This emboldens us to complain ourselves, and to put in our petitions for help to "the Throne of Grace," through His hand; knowing that when He presents them, He will speak His own sense of our condition, and move for us as it were for Himself, as we have it sweetly expressed in Heb. 4: 15, 16.

Love is the cause of union, and union the cause of sympathy. They that have the same spirit uniting and animating them, cannot but have the same mind, and the same feelings. And this spirit is derived from that Head, Christ, in Whom christians live and move and have their being, their new and excellent being. So living in Him, they love Him, and are one in Him: they are *Brethren*—their fraternity holds in Him.—Rom. 8: 29.

Miscellaneous Clippings.

QUEEN ELIZABETH. It is said of Queen Elizabeth, whensoever she named God, though it were in common discourse, she would for the most part add the title of Maker, saying God my Maker, and compose both her eyes and countenance to a submissiveness and reverence. Seldom would she be absent from hearing Divine service, and other duties of religion, either in her chapel or in her privy closet.

THE MISER'S DAUGHTER. One cold winter, when the ground was so covered with snow that the little birds could not find any thing to eat, the daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow. Her father saw her, and asked her what she was going to do. She told him, and he said, 'What good will it do? The crumbs will not be enough to feed one in a hundred of the birds.' 'I know it, dear father,' said she, 'but I shall be glad to save even one in a hundred of them, if I cannot save them all.' The father thought a moment; he knew that many poor persons were suffering in his village, and he had refused to help any, because he could not help them all. His conscience struck him, and he told his little daughter to break a loaf of bread into crumbs, while he went to scatter a purse of money among the poor villagers.

A female teacher of a school that stood on the banks of a quiet English stream, once wished to communicate to her pupils an idea of faith. While she was trying to explain the meaning of the word, a small covered boat glided in sight along the stream. Seizing upon the incident for an illustration, she exclaimed:

'If I were to tell you that there was a leg of mutton in that boat you would believe it, would you not, even without seeing it yourselves?'

'Yes ma'am,' replied the scholars.

'Well, that is faith,' said the schoolmistress.

The next day in order to test their recollection of the lesson, she inquired: 'What is faith?'

'A leg of mutton in a boat!' was the answer shouted from all parts of the schoolroom.

WHISPERING. We copy the following sensible remarks from the Berlin *Messenger*:

Those young gentlemen in the habit of whispering in church or public meeting must quit it—it wont do. Ladies *may* be excusable, but gentlemen cannot. Whispering in public meetings, changing seats, leaving before service is ended, are violations of the science of etiquette. There are no doubt some exceptions, but this is the general rule, and should not be violated except in case of necessity. So let's hear no more whispering in 'meetin'.'

BE KIND TO YOUR STOCK. It is much less labor to take care of animals that are docile and quiet than those that are uneasy and fractious. *They will soon catch the spirit of your own temper*. If your words and actions are kind and gentle, they will come to their places with confidence, and allow you to handle them pretty much as you please. Taken from green succulent food, and fed mostly on hay, they need an occasional feed of pumpkins or roots, to break them off gradually, and accustom them to their winter fodder.—*N. E. Farmer*.

A RIDE ON THE BACK OF A HYENA. Dr. Sparman tells a curious story of a hyena, which was told him at the Cape of Good Hope. One night the soldiers had a feast near the Cape, when one of them, who was a trumpeter, drank so much that he could not stand up. His companions, not wanting him in the room, carried him out of doors and laid him down beside the house to get cool and sober. The trumpeter laid there and went to sleep, when a hyena came along, and thinking him dead, began to carry him away, so as to make a meal of him undisturbed. It was some time before the man awoke so as to know the danger of his situation. When he did so, he found himself on the back of a hyena, which was making off toward the mountain with him as fast as possible. Being horror-struck at finding himself in the power of the ferocious beast, his fear brought him to his senses, and seizing his trumpet, which hung around his neck, he sounded an alarm. The beast, thinking he had only a dead man, was as much frightened at the sound of the trumpet as the man was at his situation; so, dropping his prey, they scampered away from each other as fast as possible. It is not probable that any other man except the trumpeter would have escaped so easily.

The following prophecy, from an old book, seems to be applicable to the present time, especially that portion which so evidently refers to "woman's rights":

When legislators bold invade
The laws which they themselves have made;
When the parson 'gainst the Bible preaches,
And modest virgins wear the breeches;
When women scorn domestic cares,
And bold intrude on men's affairs,
Aspiring with mistaken pride
The war-horse of the world to ride,
Then will wild chaos come again,
And Eve with the old serpent reign;
A second time will pay the price
Of wit, by loss of Paradise.
The world, tail foremost will advance,
Like freedom in degenerate France;
By going backwards all come right,
And men grow blind by too much light.

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work.

A. W. KELLEY & BROTHER, IMPORTERS AND JOBBERS, 36 John-street,

Are constantly receiving from Europe a large and full assortment of above named goods, which will be sold low, by the piece or package.
Plushes, Fig. and Plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, Crimson, Scarlet, Drab, Green, Blue, &c.
Velvets, Cotton Velvets a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. Ja 15—6m

THE EVERGREEN FOR 1853.

ON the first of January next will be issued the first number of Vol. X of the EVERGREEN, or CHURCH FAMILY MAGAZINE.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:
Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.
"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 copy for one year	$2 00	
2 Copies, or more, for one year	1 50	each
6 " "	8 00	
12 " "	15 00	
20 " "	23 00	
30 " "	30 00	

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.

☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 9 Spruce-street, N.Y.

COMMUNION FURNITURE.

Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by LUCIUS HART.
Ja 1D-1y

JUST PUBLISHED.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. SECOND AND CONCLUDING PART. 424 pp. 12mo. Muslin, 75c.; paper covers, 50c.

☞ The complete Work will also be furnished in one volume, price $1.

The *Church Journal* says of it: "The sheets of this long-expected work are now before us, complete; and we are happy to assure our readers that, *at last*, it will be issued from the Press of the Sunday School Union by the 10th inst. The extraordinary delay which has occurred in its appearance, has been owing to the long illness, and at length the death, of its fervid and devoted Author; of whom a brief and appropriate memorial, by a friendly hand, is prefixed to the forth-coming volume. Of the value of the work itself we need not speak at large. The First Part, published some two or three years ago, made its mark; and the Second Part, while it adds more than double to the fullness and richness of the whole, abates nothing from the interest or force of argument. Nor is there any flagging in that rapid, earnest, glowing style with which the Author pours out the whole river of his thoughts, feelings, self-conflicts, convictions, and final triumphs; nor any flinching in carrying out to the full those clear and irrefragable conclusions, from which no serious, intelligent, and unbiassed mind can escape Page after page rolls freely on, as if the Author were himself talking to the reader; as if his very voice could be heard, rising and falling with the interwoven tissue of argument, illustration, warning, entreaty, and tender consideration for ignorances and prejudices. At one time, he marches straight at the adversary, meets him face to face, gives him choice of his own weapons, and of time, place and circumstance: then fights him a pitched battle, unmasking all his specious defenses, striking home at once, and following up with blow on blow redoubled, until the enemy is not only defeated but annihilated. At another, he gently binds him about with cords that seem slender and weak at the first, but one after another they follow, growing thicker and more numerous, they wind around and around, until the opponent finds himself at length, and almost imperceptibly, bound hand and foot, and compelled to surrender at discretion. Not in vain has the gifted Author suffered for years in the struggle, through which he has returned unto the Church from which his ancestors, in an evil day, went out. If his own heart had not been so deeply wrung, he would never have known how to reach so surely the hearts of those who, though now what he was once, are yet alarmed by the downward tendency of everything around them, and are beginning to search for "a more excellent way." The learned and accurate Theologian might prefer a treatise more condensed and more technical; but for the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested. The First Part, incomplete as it was, has brought numbers into the Church. Now that the whole is out, we shall find our harvest but begun. The work, as a popular argument for the Church, cannot be fairly answered; nor do we believe that an answer will be attempted."

☞ The attention of Churchmen is invited to the following very valuable recent publications of the Union:

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. Second Edition. 456 pp, full roan, gilt edges. Price 63 cents.

The Same, in Turkey morocco, gilt edges, 87 cents.

"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable: and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review*.

"As a book for devotional reading and meditation, it is invaluable. We should be unwilling on any account to be without it. Mr. Dana (agent for the S. S. Union) has given us the first American edition, in a convenient form, beautifully bound, with gilt edges—printed in clear type and on excellent paper."—*The (Utica) Gospel Messenger*.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross*.

"A most useful book, not only in the Sunday School, but in the family also. It will aid most efficiently in training the youth of the congregation to bear their parts in portions of Divine Service which are sung. The tunes are simple and common, and the work seems to have been prepared with accuracy and skill. Such a book supplies a desideratum."—*The Calendar*.

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"An English pamphlet" (re-published by the Union) "which, within a very moderate compass, includes one of the ablest, most practical and sound views of the baptismal question which has fallen under our observation."—*True Catholic*.

"This is a most valuable and important pamphlet. In the space of 65 pages, it comprises the pith and substance of the whole Baptismal controversy, brought, by the use of plain and perspicuous language, within the comprehension of every one. We know no work, the circulation of which we should more unreservedly recommend. We need say no more, except that it is remarkably free from those expressions which some times startle persons who discover in them some extreme of doctrine which the writer, perhaps, never meant to teach."—*The Church Times*.

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross*.

THE CHURCHMAN'S DIARY FOR 1853, in which all Holy Days, Anniversaries and Meetings of Church Institutions, are noted under their respective dates: with a Blank Space for Memorandums for each Day in the Year, the Holy days being printed in Red.

Prices reduced. Muslin, red edges, 25c. Morocco, tucks, gilt edges, 38c.

New and Interesting Books for Children.

CONSECRATED TALENTS; or, the Mission of the Children of the Church. By the Author of "Wreaths and Branches for the Church," &c. 187 pp. with two fine Engravings.
Sup. 16mo. Edition. Muslin, 63c; do. gilt edges, 75c.
18mo. Edition. Half morocco, 36c; paper covers, 22c.

A CHRISTMAS GIFT. By Jane A. Eames. With a beautifully engraved frontispiece, from a design by Oertel. 137 pp.
Muslin, 31c; half morocco, 25c; paper covers, 14c.

HOME CONVERSATIONS ON WHAT ARE COMMONLY CALLED LITTLE THINGS. 172 pp.
Muslin, 35c; half morocco, 27c; paper covers, 15c.

MY CHILDHOOD; or, The Good Grandmother. By Sarah Roberts. 144 pp., with two Engravings
Muslin, 31c; half morocco, 25c; paper covers, 14c.

WORK AND PLAY: A Lesson for Little Children. By Mrs. C. E. R. Parker. 96 pp.
Muslin, 25c; half morocco, 18c; paper covers, 10c.

THE BAPTIZED CHILD; An Address to the Children of the Protestant Episcopal Church. By the Rev H. W. Lee, D.D.
Muslin, 15c; half morocco, 10c; paper covers 4c.

THE DONKEY BOY; or, The Law of Kindness 48 pp.
Muslin, 16c; half morocco 12c; paper covers 6c.

THE BUNCH OF VIOLETS; or, The Fruits of Deceit. 24 pp.
Muslin, 13c; half morocco, 9c; paper covers, 3c.

THE LITTLE DAISY; or, Early Piety. 24 pp.
Muslin, 13c; half morocco, 9c; paper covers 3c.

WHO WORKS THE HARDEST? or, For this World, or the Next?
Muslin, 13c; half morocco, 9c; paper covers, 3c.

New Book of Instruction.

CATECHISM ON THE THIRTY-NINE ARTICLES. By James Beaven, D.D. 152 pp. 18mo.
Pasteboard covers, $10 per hundred.

This Edition of Dr. Beaven's work has been carefully adapted to the articles of our own Church, and is published under the editorial supervision of the Rev J. A. Spencer, D.D. Dr. Beaven, who belongs to the same school in the Church with Canon Wordsworth and Dr. Hook, is too well known to need our commendation. There seems to have been great pains taken with this Work, and a very large amount of information condensed into a small space.—*The Register*.

In Press and will be Published shortly.

LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELLORS. By a Presbyter of Alabama. Second Edition, revised and enlarged.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic*.

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross*.

A MANUAL FOR SPONSORS; by the Rev A. D. Traver. 136 pp. 18mo.
Muslin, 31c; half morocco, 23c; paper covers, 14c.

Published and for sale by
DANIEL DANA, Jr., Agent,
Feb 12-5t-ks No. 20 John St., New York.

JUST PUBLISHED.

FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: by A. N. Bethune, D.D., Rector of Cobourg, Canada West. It contains about 60 pages 12mo., and is printed on the best English paper, in clear new type, with a handsome stiff cover.
Price, per single copy, 25 cts.

QUESTIONS ON THE FESTIVALS AND HOLY DAYS, for the use of Parochial and Sunday Schools, by the Rev Henry Patton, Rector of Cornwall, and Rural Dean of the Johnstown Deanery, Canada West. Price 12½ cents.

For sale by A. F. PLEES, office of the *Canadian Churchman*, Toronto, C. W. Fe19-1m

CONFIRMATION.

Lately re-published, and for sale by A. F. Plees, office of the *Canadian Churchman*, Toronto, C. W., An Address on Confirmation, by the late Rev HUGH WHITE, A.M., Curate of St Mary's church, Dublin.
Price, $1 per dozen. Fe19-1m

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

WM. H. DAVIS,
CHURCH ORGAN MANUFACTURER,
67 Macdougal street,

HAS constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Ja 29-tf

EIGHTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY, made in accordance with the Provisions of the Charter.

Amount of Assets, as per statement of Jan. 1, 1852	$456,751 10		
Deduct amount of Return Premiums and Premium Notes, surrendered on Cancelled Policies	3,992 40		
			$452,758 70
During the year 1852, 1,260 new Policies have been issued.			
Amount of Premiums during the same time	$327,398 09		
Received for Endowment and Annuity do.	1,998 09		
Profits on Stocks sold do.	547 50		
Amount of Interest received do.	26,898 88		
Total	$356 242 47		

DISBURSEMENTS during same period, viz.:

Amount paid for Losses by Death, less discount for payments in advance of 60 days	$106,106 38		
Interest on Dividends, Reinsurances, &c.	7,195 85		
Taxes	4,908 74		
Expenses, viz.: Amount paid for Salaries, Fees to Physicians, Trustees, Clerk hire, &c.	14,209 90		
Advertising, Printing, Stationery, Office Rent, Furniture, &c.	5,082 93		
Commissions, Postages, Medical Examinations, Advertising, Exchange, &c.	34,868 45	172,322 25	183,920 32
Total			$636,678 92

ASSETS.

Invested in United States and New York State Securities, in accordance with the Charter	$274,963 75
Cash on hand	27,411 95
Bonds and Mortgages,	84,346 00
Notes received for 40 per cent on premiums on Life Policies	244,670 67
Premium on Policies in hands of Agents	5,281 55
Total amount of Accumulated Capital	$636,673 92

The Trustees have declared an Interest of Six Per Cent. on previous Dividends, payable on and after the first Monday of March next.

MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
New York, Feb. 12, 1852. 4t

SELECT FAMILY BOARDING SCHOOL for Young Ladies, Stillwater, N. Y.

The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.

A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.

For circular, stating terms with further particulars, address REV. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.

REFERENCES.
Rt Rev J. M. Wainwright, D.D., D.C.L.
Rt Rev W R Whittingham, D.D.
Rev F. L. Hawks, D.D., LL D.
Rev Wm. J. Kip, D.D. Ja 29-6m

C. S. BOURNE & BROTHER,
BILL AND EXCHANGE BROKERS,
12 Wall street, NEW YORK.
CHRISTOPHER S. BOURNE, }
FRANCIS BOURNE. } Ja 29-3m

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J.,
On the First Day of January, 1853.
Offices, { 151 Market street, Newark, { 11 Wall street, New York.

Balance per statement January 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, paid since	32,300 00		
			1,348,708 64
Nett premiums received during the year 1852	474,260 71		
Interest received during the year 1852	77,578 69		
Total receipts, 1852	551,839 40		
*Paid losses of the year	136,372 40		
" for purchased policies	30,982 75		
" salaries, taxes, postage, &c	19,071 43		
" commissions	28,217 79		
" physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			1,683,568 95
Paid on dividend of 1847	853 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		
			124,476 83
Nett balance, January 1st, 1853			1,559,092 12

* Losses unpaid, awaiting proofs of death, 33,200.

ASSETS.

Cash on hand	35,633 24	
Newark City 6 per cent. bonds	1,150 00	
Brooklyn " "	50,000 00	
Albany " "	25,000 00	
Bonds and Mortgages on real estate, worth double the amount loaned	667,849 16	
Real estate in Newark	17,052 57	
Premium notes drawing 6 per cent interest	744,143 82	
Loans on scrip	8,469 46	
Premiums, premium notes, and cash in the hands of agents	9,794 87	
		1,559,092 12
Nett accumulation	1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	1,875,708 73	

† Upon the policies now in force, issued prior to January 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent, without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the Company.

The directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared January 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Charles S. Macknet,
Lewis C. Grover, Thomas B. Segur,
Henry McFarlan, Isaac H. Frothingham,
Seth Low, John R. Weeks,
Andrew S. Snelling, Randall H. Greene,
Joel W. Condit, Nehemiah Perry.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel.
J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M. D., Medical Adviser, New York.
JOS. L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the Company by note for part of the premiums. tf

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.

TERMS.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance*.

UNDER THE NEW POSTAGE LAW

It will be chargeable with postage as follows:

To any post-office in the State of New York, 3 cents per annum, (*payable by the Subscriber to the Magazine*,) *quarterly, in advance*.

To any part of the United States 6 cents per annum, (*payable by the subscriber to the Magazine*) *quarterly in advance*.

☞ *For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.*

THE CHILDREN'S MAGAZINE will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.

No pains will be spared to render it attractive and interesting, as well as instructive.

Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers*. The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr, Agent,
dec11-12t No. 20 John St., New York.

BROADWAY
FASHIONABLE CLOTHING EMPORIUM,
No. 441 Broadway,
ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for
GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of
WELL-MADE GOODS,
and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of
BOYS' AND CHILDREN'S CLOTHING
is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we
GUARANTEE EVERY ARTICLE SOLD
to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

ALFRED MUNROE & CO.,
ALFRED MUNROE, } 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand sts.)
Ja 1D-1y New York.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. jy24-tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.

LAYMEN.
Wm H Aspinwall, Esq. John J Boyd, Esq.
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6mS

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D.
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A.M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851—tt

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $003 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N.J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys' department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information of entrance, early application should be made to the
oct28-tf REV F. L. JAQUES, Rector.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1853:

President:
FREDERICK W. WELCHMAN, 54 Broad st.
1st Vice President: JAS. WARREN, 54 Front street.
2d " " THOS. P. CUMMINGS, 82 Beaver-st
Corresponding Secretary:
WILLIAM A. DUNCAN, 116 William street.
Recording Secretary,
THOMAS F. FRANK, 67 Varick street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F. A. Paddock, P. Donaldson,
J. Blackmore, M. D. J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

JOHN BECKER, Proprietor.